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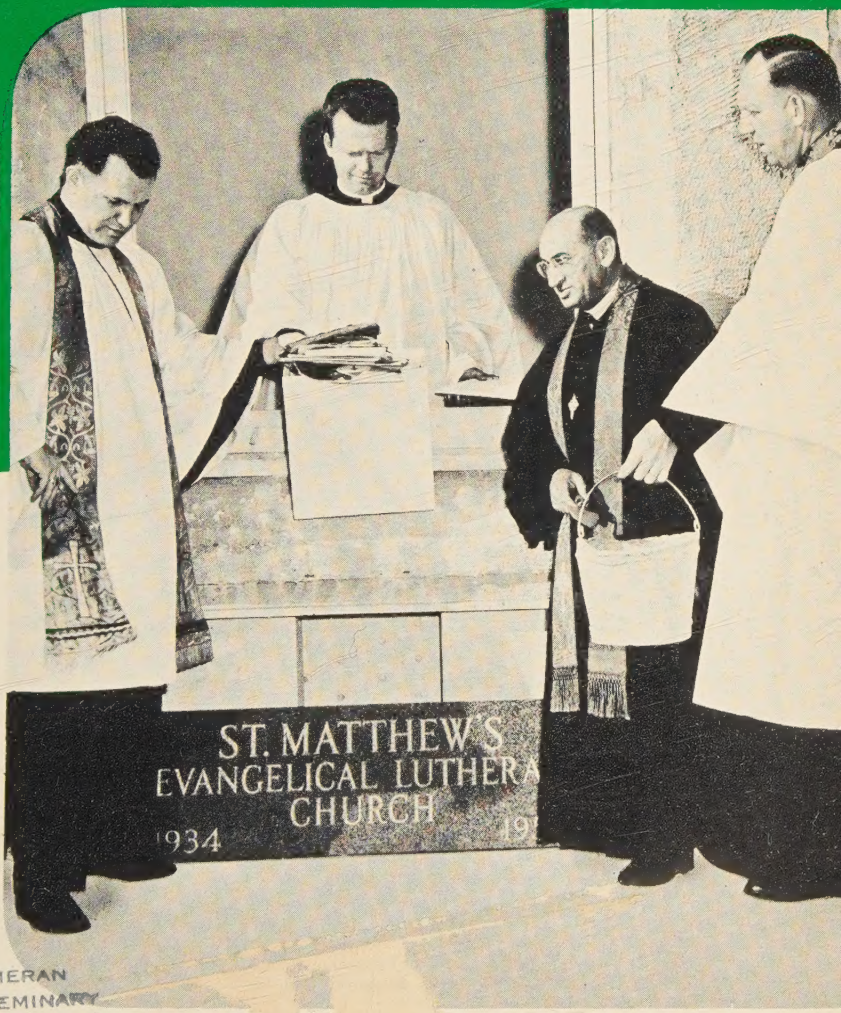

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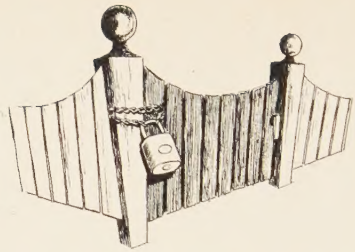

The Gate Isn't Locked

USING ONLY HIS BARE HANDS even a man like Samson of old, who carried away the g of the city of Gaza, might have quite a struggle before he could walk away with the to our backyard.

We have a strong wire fence fastened to firm metal posts set solidly in concrete. the hinges of the gate were loosely clamped to one of the posts, and the gate could ea have been wrenched off. In fact, the gate was knocked off so often by children runn into the yard to retrieve a ball that I feared it would one day be dragged away by ambit youngsters. So I put a heavy chain and lock around the hinge-side of the gate and the p The gate can still be knocked off the post, but now nobody can walk away with the ga not even a Samson—without quite a struggle.

THE UNEXPECTED AFTERMATH of putting on the chain is that strangers, meter-read and peddlers, seeing the chain and failing to observe that it is at the hinge-side only, t the gate cannot be opened. The mere presence of the chain immediately suggests a lo gate—no entrance possible.

I wonder how many opportunities for a richer and fuller life are missed by people fail to open a door because they *think* it is locked!

How many persons think the gate of heaven is locked? But the gate isn't locked. lock is in our imagination.

The remarkable thing is this: Even a child can open the gate. Yes, push it off its hi

—JOSEPH B. MO

The LUTHERAN — News Magazine of the United Lutheran Church in Ame

G. Elson Ruff, Editor. Albert P. Stauderman, Associate Editor
George H. Straley, Robert E. Huldschiner, Assistant Editors. Edmund W. Jones, Art Director
Staff Writers: Norman Berner, Margaret A. J. Irvin, Earl S. Rudisill, Robert E. Van Deusen
COMMITTEE ON CHURCH PAPERS: The Rev. Edward T. Horn, D.D., Chairman; the Rev. Robert D. He S.T.D., Secretary; the Rev. Willard D. Allbeck, Ph.D., D.D., Donald T. Forsythe, L.H.D., the Rev. Erni Hoh, Litt.D., John George Kurzenknabe, the Rev. George E. Meetze, W. Emerson Reck, LL.D., the Rev. P Valentiner.
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IIS WEEK in *The* LUTHERAN

)ARLING, I AM GROWING OLDER . . ." - By Ralph W. Loew 12
Time is of the essence, and there are ways of using it wisely

EN-AGERS ARE SKEPTICAL - By Frances L. Ilg and Louise B. Ames 14
Concluding article in the series of studies on "Your Child and God"

:FUGEES ARE COMING IN AGAIN - - - - - By Alex Liepa 16
New York's Idlewild Airport serves as a gateway to freedom

HESE ARTIFICIAL FLOWERS GREW - By Grace Hartman Geiger 21

-HRISTOPHER'S ROCKET SHIP REACHED MARS - By B. C. Gilbert 23

'S

nurch in the News - - - - - - - - - - - - - - - 4

orld News Notes - - - - - - - - - - - - - - - 9

anadian Affairs: Freedom to Worship - - - By Norman Berner 10

ashington: National Guard and Segregation - By Robert Van Deusen 11

verseas: Sweden - - - - - - - - - - By Sten Rodhe 34

'NOD CONVENTIONS

Pacific - - - - - - - - - - - - By Paul William Funk 32

West Virginia - - - - - - - - - - - By Harold L. Hann 33

ews in the Churches:

ntral States - P. C. Wiegman 36
io - - - - - E. R. Walborn 37
:ific Southwest - H. L. Logan 39
Pa.: Harrisburg - Viggo Swensen 40
Pa.: Wilkes-Barre - C. E. Humbert 42
Pa.: York - - - - P. L. Foulk 44
Wartburg - - A. H. Kaitschuk 45

ople in the News - - - 41
Changes of Pastorate - - 47

mpus - - - - - - - 43
Deceased - - - - - - 48

'URES

Christian Dictionary: "Lutheran" - - - - By Philip R. Hoh 27

rsonal Problem Clinic - - - - - - - - By Earl S. Rudisill 28

oks - - - - - - - 30
In Conclusion - - - - 50

)VER PICTURE. The Rev. John G. Simmons (left) places historical articles in box for corner-ne of enlarged St. Matthew's Church, North Hollywood, Calif. Assisting are C. J. Thearle, dent pastor; Dr. Edward N. Spirer (with bucket and trowel), founder of the congregation l pastor emeritus; and the Rev. L. A. Failing of Luther Memorial Church, Burbank, Calif.

THE CHURCH IN THE NEWS

Benevolence gain continues

U.S. business was up another notch during the first quarter of 1955, according to Commerce Department reports which anticipated a total of $370 billion in gross national product by the end of the year. It would be the biggest business year in the country's history if the prediction materialized.

ULCA income kept pace with the gain, it was disclosed by the report of Treasurer Edmund F. Wagner for the first four months of 1955. Apportionment receipts for that period were $1,635,251—a gain of more than $100,000 over the same period in 1954. Percentage increase was 6.7.

Lutheran World Action receipts for the period also showed a $100,000 gain over 1954, but the proportionate gain was much higher. The 1955 income so far of $380,934 was a 36 per cent jump over that in the first third of 1954.

Lutheran mission gets UN praise

Lutheran mission work in Tanganyika made a strong impression on a United Nations Trusteeship Council group which visited in East Africa last year, it was indicated in their recently released report.

When the UN visitors attended a meeting of the Meru tribal council, "for the first time in our experience in Tanganyika, the meeting began with prayer," the report said, adding that this "no doubt reflected the strong influence of the Lutheran Church among the Meru people."

"The Lutherans, besides operating many of the government-subsidized schools and medical services in the area, have set out to establish a self-governing and self-supporting indigenous Lutheran church," the UN report continued.

Lutherans claim 90,000 baptized African Christians in Northern Tanganyika including about 9,000 among the Meru people. Chief of that tribe is Sylvanus Kaaya, a Lutheran medical worker. Lutheran mission institutions include Makumira Seminary, in which 40 men are preparing for the ministry. There's also a hospital, an agricultural school and several primary schools.

Lutheran mission work in the area began in 1896 under German auspices. Since the war, the Lutheran World Federation's Commission on Younger Churches and Orphaned Missions has been administering the work.

Baptists to visit Russia

Three Baptist leaders from the U.S. will make a two-week visit to Russia this summer at the invitation of the All-Soviet Council of Evangelical Christians, a Baptist organization. Announcement of the plan was made by Dr. Arnold T. Ohrn, a Norwegian who is executive secretary of the Baptist National World Alliance.

The U.S. State Department has granted permission for the trip to Dr. C. Varnell Hargroves of Philadelphia, former head of the American Baptist Convention; Dr. Theodore F. Adams of Richmond, Va., a Southern Baptist pastor; and Dr. J. H. Jackson of Chicago, president of the Negro Baptist Convention.

The group will make the trip to Russia after the close of the World Alliance Convention in London in July. "I do not know where we will go in Russia. That is entirely up to the Russians," Dr. Ohrn said. He stressed that the group's activities would be "solely religious."

The United Church of Canada has invited a delegation of churchmen from

the Soviet Union to visit Toronto this fall to discuss the role of the church in international affairs. A similar invitation has been extended by the British Council of Churches for a visit to that land in July.

Sweden gets stewardship advice

Protestant churches in Europe have had to make big adjustments. Government subsidies have been cut and there has been a general re-appraisal of the work of the church. Even in strongly Lutheran Sweden moves are under way with strong support from some quarters to cut the ties between the state-supported church and the government.

Faced with the "danger" of independence, European Lutherans have looked more and more to the United States for guidance in programs of stewardship and evangelism. Last month these subjects were discussed by a conference of pastors and laymen in Sweden's Gothenburg diocese. Bishop Bo Giertz told the group, "We must mobilize our laymen into action. Our churches are gradually losing their hold on their people. Our congregations are so large that the pastor cannot possibly reach the people alone."

Dr. David L. Ostergren, London representative of the LWF, and the Rev. Carl Mau, representative to the Church of Hannover, explained American methods to the conference (*see cut*). Similar meetings had previously been held in the Lutheran churches of Holland, Bavaria and Hannover. Others are being planned for Denmark, Norway and Finland.

Laymen are now taking part in visitation programs in Europe, Mr. Mau reported. "Pastors in Germany are saying, 'Why didn't we start this program years ago? It has done so much to strengthen the spiritual life of our church.' "

Movie morals assailed

In three widely separated sections of the U.S. last week attacks were made upon "sensationalism and indecency" in

DISCUSSING STEWARDSHIP AND EVANGELISM IN SWEDEN
Pastor Mau, Bishop Giertz and Dr. Ostergren at conference in Gothenburg

recent motion picture advertising.

Motion pictures have been getting "smutty, obscene and objectionable," a state Knights of Columbus convention in Ohio was told by its leader, Henry K. Kondrat. Urging state censorship of films, he said, "We license and restrict the sale of guns which could be used to take life—but we ignore the menace of dirty movies which can kill the mind and destroy morality."

In the July *Christian Herald,* Editor Daniel A. Poling suggests that the Bible "has become a Hollywood cover-up for suggestion and debauchery." Attacking especially the film *The Prodigal Son,* Dr. Poling calls it "a perversion of the scriptural story and, to tens of millions who hold the parable to be sacred, it is blasphemy."

In a statement to all pastors in his diocese, Roman Catholic Cardinal McIntyre in Los Angeles said that youth was being endangered by the trend toward low moral standards in some film productions and movie advertisements.

West Point to have second chaplain

Church groups have protested to Congress recently because an Episcopal clergyman is invariably chosen as Protestant chaplain at the U.S. Military Academy. The New Jersey Synod of the ULCA and other bodies have asked that the position be rotated among the major denominations, as is done in other military posts.

Last week Army Secretary Robert T. Stevens addressed a letter to Rep. Sam Rayburn, Speaker of the House, in which he asked that the post of assistant chaplain at West Point be created by Congressional action. Increased enrollment makes the position necessary, he said.

Mr. Stevens also asked that West Point chaplains be named in the future by the Secretary of the Army rather than by the President. He noted that the chaplain have always been "bishops, deans rectors of large metropolitan churches and said that "it is essential to maintain this high standard."

COLORFUL DOLLS AID MISSION

World Council officials examine box of small dolls made by women of Yugoslav Reformed Church for sale by women of Presbyterian Church in the U.S.A. Proceeds are used to support Yugoslav church's missionary activities in India

No mention was made in the secretary's letter of the proposal to rotate the chaplaincy among Protestant groups. It was assumed, however, that an assistant chaplain would represent a different church body than the chaplain. West Point also has a Roman Catholic chaplain.

Political action urged

Churches and individual Christians who limit their worship of God to hymn singing, prayers and an effort to "live the good life" are "sinning against their God," said a report from the Commission on Social Action and Education adopted

the General Assembly of the Presbyterian Church in the U.S.A. in Los Angeles last week.

"Churches should act as the conscience of the community at all levels—local, national, and the world," the report continued. "Denominations and local congregations should speak out on the problems of justice and freedom, equality and brotherhood."

The principle of separation of church and state "does not mean that the churches should keep silent on, or be unconcerned about, political issues," the commission declared further. Participation in political life was urged in order to promote the welfare of the community and the nation.

In another action, the Assembly gave its approval to a proposal that would permit the ordination of women as ministers. Some delegates argued that such a move would lead to "cults and heresies" and weaken the denomination, but a standing vote showed a large majority favoring the proposal. It must now be submitted to the 256 local presbyteries. A majority of these must approve before the proposal can become effective. Twice previously the Assembly has taken similar action, only to have it defeated in the local voting.

Roman Catholics gain

Membership in the Roman Catholic Church in the U.S. and its territories increased by nearly one million during the past year, according to figures in the Official Catholic Directory for 1955 published last week. Membership now stands at 32,575,702.

The new total represents a ten-year increase of 8,612,031. Adult membership gain during the past year topped the 100,000 mark for the ninth straight time. No figures were reported for losses.

Ordained priests number 46,970. The Roman Catholic Church has 12,494 educational institutions in the U.S. Included in this number are 78 seminaries, 385 pro-seminaries, 247 colleges or universities, 2,399 high schools and 9,385 elementary schools. More than 6 million young people are receiving instruction in Roman Catholic schools.

U.S. Protestant church membership totals slightly more than 60 million.

Segregation debated

Racial integration has been a lively subject in U.S. church bodies in recent months. Dozens have passed resolutions urging churches and schools to take the lead in smashing segregation barriers.

Racial prejudice and discrimination "as illustrated in the American pattern of segregation . . . is a sin," declared the Mennonite Committee on Economic and Social Relations last week. It is a "perpetuation of a myth long since proved false both by Christian faith and modern science."

Several ULCA synods made forthright statements during their recent conventions. Typical was that of the West Virginia Synod, which asked all its churches to declare plainly that their "altars, pews and membership are open to men of all races."

In the South some church groups took action. The Episcopal diocese of South Florida took a step toward desegregation by opening its summer youth camp to both Negroes and whites. About ten per cent of the campers this summer are expected to be Negro children.

In Louisiana twenty church groups joined in a petition to the state legislature asking quick action on desegregation in the state's public schools. Construction of equal facilities for Negro children would not be an adequate substitute, they said.

BILLY GRAHAM AT LONDON MEETING
Accompanied by Dr. Hugh R. Clough, Bishop of Barking, Dr. Graham enters Wembley Stadium for evangelistic meeting. Attendance averaged 56,000.

Birth control bill killed again

The Connecticut state legislature has become an annual battleground for birth control legislation. Roman Catholic leaders have consistently opposed any relaxation of the present law which prohibits sale and use of contraceptives or divulging of birth control information.

Two measures came before the House last month. One would have permitted physicians to prescribe the use of birth control devices for married women whose health would be endangered by pregnancy. The other sought to repeal the law prohibiting sale and use of contraceptives. Although proponents tried to center debate on a medical and scien tific basis, much of the argument was on religious and moral grounds.

Both bills were passed by the Hous only to be rejected without debate b the Senate. Similar bills in previous year have suffered the same fate. A proposa that the issue be put up to the people in statewide referendum next April was als turned down.

ELC won't accept

Two months ago the United Luthera Church had invited the Augustana Lu theran Church to join in extending merger proposal to all Lutheran bodie in America. Augustana had previousl withdrawn from current merger negotia tions among four other Lutheran bodie because some Lutheran groups had bee excluded.

Ten of Augustana's thirteen confe ences have taken favorable action on th ULCA invitation. Final decision will b made at the Augustana convention at S Paul June 14-19.

Last week Dr. Fredrik A. Schiot president of the Evangelical Luthera Church, said that his group is not like to accept the invitation to consider merger of all Lutheran bodies. "In 195 the Evangelical Lutheran Church r jected an invitation identical with the on Augustana and the ULCA now propo to renew," Dr. Schiotz said. "True, it now five years later and one might a sume that the ELC attitude has change However, it is not my judgment that t church's attitude is substantially differe today than it was in 1950."

As a test, Dr. Schiotz put the matt to a straw vote at two pastoral conf ences, he reported. In each, the past "overwhelmingly approved my apprai of the likely ELC response to the pr posed invitation."

World News Notes

Refugee projects gain

There is "reasonable hope" for a substantial reduction in the number of refugees living in temporary camps in Europe and Asia if the United Nations Refugee Fund can carry out its plans, said UN High Commissioner for Refugees G. J. van Heuven Goedhart last week. About 75,000 refugees are still in camps.

If all the governments that have promised financial aid live up to their pledges, the UN agency will subsidize more than 100 projects. These will help resettle many refugees, especially the 15,500 "difficult cases"—the aged and invalids.

Even Arab refugees from Palestine now living in Egypt have a ray of hope. UN officials working with the Egyptian government are marking out suitable farming areas for the Palestine Arabs. Trees are being planted to protect the land from winds and drifting sand. An irrigation project using Nile River water to turn the biblical Sinai desert into pastures and cornfields is now being studied.

More segregation in South Africa?

"God is sovereign and his sovereignty is vested in the people, who vest it in their chosen rulers. We therefore have the right to determine what must be done, and nobody else has received that power from the Creator." So spoke Labor Minister Jan de Klerk of Prime Minister Johannes Strydom's cabinet in the Union of South Africa.

"I resent the implication that there is a partnership between God and Strydom —and that Strydom is the senior partner," cried opposition leader Harry Lawrence in Cape Province.

Cause of the debate was a government-sponsored bill which would allow the majority party to pick 41 additional senators for the South African governing body. This would give the Boer Nationalists a clear two-thirds majority, permit them to override the constitution.

Long in the news because of its suppression of Negroes in South Africa, the government party now wanted power to disenfranchise all people of mixed blood. These are reported to number about 45,000. Opposition leaders in South Africa feared that the next step would be against Britons, Jews, or anyone else who disagreed with Nationalist policies.

Important arrival

Clanging bells and flashing lights on the "census clock" in the lobby of the Commerce Department Building, Washington, heralded the arrival of the 165-millionth American shortly before 9 A.M. on Friday, May 27.

Population of the U.S. has grown in 21 months from 160 million to its new figure. The total is arrived at by the formula that there is one baby born in the U.S. every eight seconds, one death every 21 seconds, an immigrant coming in every two minutes and an emigrant leaving every 24 minutes.

These 165 million Americans form only a small part of the world's 2,547 million inhabitants, according to the UN Statistical Office. World population grows at the rate of about one per cent annually. Although birth rates are declining from their postwar peak, they are still appreciably above the 1939 levels in most countries. Infant mortality is also decreasing. Next to the Western Hemisphere countries, largest recent gain in population has been in the West German Federal Republic, which now reports 49,500,000 inhabitants. Refugees from the East Zone and from Berlin account for about half the increase in West Germany.

Canadian Affairs

THOSE WHO LOOKED for something decisive from the Supreme Court on a case concerning the freedom to worship that had been before the lower courts for five and a half years have been disappointed. The Court has reserved judgment on an appeal for damages entered by a Jehovah's Witness against Quebec police officers. At the same time it refused to rule on the validity of two statutes of the province of Quebec which counsel for the Witness contended had been used to interfere with the right to worship.

Still unsettled, then, is the fundamental principle: Can the freedom of worship which is guaranteed to all Canadian citizens by the preamble of the British North America Act be abridged or restricted by provincial law or authority?

THE FACTS IN THE CASE under consideration were never in dispute. Both sides agree that on Sept. 4, 1949, Esymier Chaput held a meeting in his home at Chapeau, Quebec, just across the Ottawa River from Pembroke, Ontario, at which a Jehovah's Witnesses minister was preaching. The Roman Catholic priest protested to the police, and three officers came to the house.

The officers confiscated books, pamphlets and other such objects. Then they came up to the minister who was still reading from his Bible. They took the Bible from him by force and escorted him out of the house. They drove him in their cruiser to the river, put him on the ferry, and told him not to come back.

No charges were placed against the minister or the people who had been attending the meeting. But the incident got into the courts when the owner of the house sued the three provincial constables for $5,000 damages. He said they had acted without lawful authority in interfering with his rights as a citizen in the privacy of his own home. The constables pleaded that they had simply been following the orders of superiors.

EXACTLY WHAT such orders were was not known. It is evident from the officers' remarks, however, that they considered themselves to be within the law. As one of them testified: "Jehovah's Witnesses are illegal in the province of Quebec." And that, apparently, was the view of the trial judge who dismissed the damage action in the lower courts. And now the Supreme Court has refused to rule on the right of Witnesses to hold meetings.

In October 1953 the Supreme Court had before it another case involving the Witnesses. Hundreds of them had been arrested on charges of violating a by-law prohibiting the distribution of pamphlets. At that time the Court had ruled that the by-law was indeed invalid, and the charges were dropped.

But their victory was short-lived. The decision had been a close one: five to four. The deciding vote had come from a justice who based his judgment not on Canadian statute but on the Freedom of Worship Act passed by the legislature of Quebec eighty years ago. That provided a loophole which Quebec immediately took advantage of. It amended its own Freedom of Worship Act so as to restrict, without actually naming them, the Witnesses of Jehovah.

So the question remains unanswered. What constitutes freedom of worship and who has the right to deny it to anyone? If Jehovah's Witnesses run true to form they will persist in asking until they get a satisfactory answer from the Supreme Court.

—NORMAN BERNER

VASHINGTON

ROBERT VAN DEUSEN

UMT AND SEGREGATION

THE DRIVE TO PASS the military train-g and reserve bill struck a snag on the ue of racial segregation. An amend-ent was added to the bill which would event men in the reserves from being signed to segregated National Guard its. Such units exist in 21 states.

Congressman Vinson of Georgia, chair-n of the House Armed Services Com-ttee, feared that this would kill the litary training bill because of Southern ngressmen switching their votes. He ickly moved to defer final action on bill.

PASSAGE of the amendment aimed inst segregation in the National Guard s a surprise move. A full-scale effort s made the next day to reverse the ion, but this was defeated, 167-143. e issue produced some of the sharpest ate of the present session.

The amendment was introduced by am Clayton Powell, one of the three groes in Congress. The military train-bill would permit the Defense De-tment to transfer men from the re-es to National Guard units which under strength. Congressman Powell ected to this, since soldiers might thus put into segregated Guard units inst their will.

Powell had just come back from the a-Africa Conference in Bandung. ringing in his ears was the warning the U.S. will lose the battle for the mind of Asia and Africa if it does not practice racial equality at home. He had boasted at Bandung that the U.S. Army, Navy, and Air Force are on a non-segregated basis. He knew that an exception in the case of the National Guard would be headlined in the newspapers of the Orient.

Powell reminded his colleagues that Congress has lagged behind the courts and the executive branch of the government in making racial integration possible. He pleaded with them to "give bold witness in this hour when the acids of criticism by our friends and our enemies are being poured on the United States."

"The hour of decision has come," he said. "The days that you can waste are gone. Blows for freedom must be struck now."

States' rights

NONE OF THE CONGRESSMEN argued in defense of segregation. They took their stand on the principle of states' rights. The National Guard, they said, was an outgrowth of the State Militia, and has traditionally been under state control. The federal government should not try to dictate how the National Guard should be run.

Behind the scenes, of course, was the stubborn resistance against the growing momentum of racial integration. It was not strong enough to defeat the Powell amendment, but Pentagon officials feared it might be strong enough to block passage of the military training act, when combined with opposition from other quarters.

Meanwhile, Congressional leaders will go into a huddle to decide on strategy. Before the end of this session, the military training and reserve bill is sure to be revived, probably with some compromise proposal for the solution of the race issue.

"Darling, I Am Growing Older . . . ."

By RALPH W. LOEW

Not only do we have more old people around today, b

each of us must face the fact that he's becoming one of th

A FRIEND OF OURS, thirty-ish in age, went out to see her husband play baseball with the company team the other night. Arriving, she spotted a group of girls sitting on the sidelines watching. Taking the car blanket, she joined the little group.

The conversation was a bit slow starting and then one of the girls asked, "Is your husband playing?"

"Yes, he is," said our friend.

"He must be the one in the white T-shirt out there," said one of the girls.

"That's right," replied our friend, "but how did you know?"

"Oh," replied the girl, "he's the only old one playing."

Our friend, who has rightly regarded herself as young, went home to take a long, long look in the mirror!

THAT KIND OF A SITUATION brings us all up with a jolt. In fact, it's brought America up with a jolt. We're getting older. In 1900, of every four babies born only three reached 25 years of age. Today, of every four babies, three will reach 58 years of age. In 1860, two per cent of the population was over 65 years of age. In 1945, seven per cent were over 65 and it is estimated that by 1970 we shall have 16 million persons living beyond the age of 65. That presents problems — psychological, economic, social, political, medical, spiritual.

It means most of all that all of ought to be thinking about growing old and considering that possibility. Bef we know it, these youngsters are remi ing us that we're the older generation.

"Few people know how to be c said the Frenchman, La Rochefouca which suggested to Irwin Edman:

" . . . few will admit
To age, whatso they make it,
And when they do it but sadly,
They act their years but do it bac

So there you have it: the univ problem! We all ought to be thin about our uses of time for we're all g ing older.

FORTUNATELY, SOME PEOPLE been doing something about it. Fo stance, churches have established ho for the aged, homes which used t thought of as refuges for the hom and which are now regarded in proper light as clubs and residence some of the finest men and wome

Dr. Loew is pastor of Holy Trinity Church, Buffalo, N. Y., and author of the recent book Hinges of Destiny.

the community. We need more, larger, and increasing facilities for such homes. Surprisingly enough, there are still some people in the community who resent such homes, although they house folks who are happy, content, and blessed with the companionship of colleagues of about their own age.

In addition, there are nursing homes, many of which need to be lifted in standards and deserve the concern and interest of groups of our citizens. Beyond these are the so-called Golden Age Clubs which are doing an excellent work in bringing together men and women for healthful and practical fellowship and creative work.

Most important is the fact that the world needs older men and women, who by their wise counsel, their varied experience and their balanced point of view can give sanity and peace to those who rush past them. Some of the most progressive minds in a community are those who have lived through seven and eight decades and encourage their friends, who may have more physical vigor, by their more courageous outlook. I used to think that the young were progressive and the older folks conservative. Now I recognize that some young people can be rigid stand-patters while some of the older folks, having seen much, are able to break through the pretenses and deal courageously and decisively with issues. Or am I just getting older?

Since we can do nothing about it chronologically, we all can avoid the bitter tragedies of conflicts between the generations. Here are a few suggestions for us all:

1. KEEP INTERESTED in life. Age demands reduction of physical exercise and increase of mental activity.

2. Keep your faith growing. The older we grow, the more we need the reserves of spiritual power that come from prayer, from devotional interests and from a thoughtful, integrated faith.

3. Keep involved in life. Inquire from a pastor or a friend about a group in which you'd find companionship and interest in avocation.

4. Encourage some good forgetfulness. Older people always lament their forgetfulness. They might well forget little hurts, old enmities, unpleasant divisiveness. It could be wonderful to be old enough to say to a younger gossip, "Hush, child, I don't remember such things."

5. Keep sweet. That's difficult to do but we can all try. It's interesting to note how we shed our little shells of courtesy as we grow older and allow our dominant traits to show. We ought to let some good ones show.

6. Develop a desire to be an all-around, whole and healthy person while you're twenty. It helps a lot when you're eighty.

Your Child and GOD

Teen-Agers Are Skeptical But Thoughtful and Eager To Discover the Truth

By FRANCES L. ILG

and LOUISE BATES AMES

SEVEN WAS SKEPTICAL and so is Thirteen. In many ways these two ages resemble each other. And they resemble each other in their skepticism about religious matters as well as in less theoretical or philosophical matters.

At this age only (of the ages from 10 to 16 years), less than half of the boys and girls in our group expressed a belief in God. Ten per cent flatly did not believe. Thirty-three per cent were skeptical. Thirteen per cent expressed either no interest at all, or less than formerly.

Thus some degree of skepticism is quite prevalent, though the degree varies.

One of our girls questioned, "I just wonder about it all, sometimes. God always was and always will be. Always till when? I don't think about it very much, but I'm not absolutely sure if there is one."

Similarly, another girl asked, "I'm not even certain there is one. Because ho do we know?"

A boy rationalized, "Not that I don believe in God, but I'm not going to b lieve in him completely because no o has any real proof. If there was a G he would understand my not entirely b lieving, if it were true."

Or finally, another very definite b told us, "I don't know. I may be wron The Old Testament I think is a myth. don't believe any bit of it. I don't thi any concept of God is necessary. Go to believe in probably, but *probably n really true.*"

HOWEVER, AS AT ANY AGE, we find tremendous variety in the extent a kind of belief, from child to child. It especially interesting that at this m skeptical age, we find a small group boys and girls who appear to be ev more devout than they have been earli Along with the general quieting do

and increased thoughtfulness which normally occurs at thirteen, we find an exaggeration of belief and an increased devoutness in a certain group of thirteen-year-olds.

Thus in contrast to the wondering of the boys and girls just quoted, we get those who express themselves as follows: "God is a spirit. He doesn't watch; he just knows what people are doing. He could make me better if I asked him to. And I'm going to ask him."

Or, "I think God is just a power. Infinite power. Some days we sing a hymn called the omnipotence and that's what I think of him as being—omnipotence."

Thus ideas of God are becoming more thoughtful, less childish. And, for those who do believe, the belief has a very personal meaning. More children than at any other teen age report saying nightly prayers, even some who say they do not believe.

As we follow any one group of boys and girls from early childhood up through their teens, it is interesting to us, as it is to their parents, to watch their behavior mature. Not only do they change physically in a patterned, somewhat predictable way, but in their behavior as well. Interestingly enough, even abstract ways of thinking—as for instance their conception of death and deity—change somewhat predictably along with the simpler behaviors.

Thus in general, for those children who do maintain a belief in God throughout the teen ages (and except at thirteen, 50 per cent or more of the boys and girls whom we have interviewed say that they do maintain such a belief)—this concept becomes increasingly abstract.

Thus a definition more mature than merely "man" or "spirit" is given by 7 per cent of our thirteen-year-olds, but by 40 per cent of our fourteen-year-olds.

To show you what good thinking fourteen-year-olds are capable of, along religious lines, we'd like to quote some of the definitions of Deity given us by fourteen-year-olds.

One fourteen-year-old girl believes, "There is probably some sort of a Creator, but the human mind probably can't even get close to an explanation."

A boy tells us, "I think of him as a power. That's all I can say about him—just a power."

Another boy says, "There are so many things. So many things that one can't find a scientific explanation to pertain to. One begins to realize that there's something. Some big thing at the head of it all. So naturally I think that he more or less controls it all."

A scientifically minded boy tells us more or less the same thing. "There must be a God because there are too many scientific mysteries that science does not explain. But all I can say is that God is an idea."

Another mechanically inclined boy describes God as follows: "I think of God as a factory, sort of. Producing thoughts. Sort of a huge plant, factory-like. Not a person."

Several comment that it gives them a good safe feeling to believe in God. Others feel that it is good not only for them but for everybody. "God is a good idea. Good for people to have something they can have faith in." Or, "God is a belief. I think that the human race is too weak to believe in themselves. So they have to have something to believe in—one main thing."

Fourteen-year-olds and, of course, increasingly fifteen- and sixteen-year-olds are often capable of much more mature thinking about philosophical matters than we sometimes credit them with.

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Refugees Are Coming In Again

By ALEX LIEPA

Lifting of fog lets plane land as unsnarling of red tap offers hope that many who are waiting can now enter U.S

THE FOG BLANKETING Idlewild International Airport was too dense for safe landings. Overseas planes were ordered to circle "upstairs" until conditions improved. Among them were two chartered by the Intergovernmental Committee for European Migration to carry a total of 140 refugee immigrants.

In the airport's press room, one veteran on the beat kept carrying on loud conversations on the phone—about the fog, about some celebrity "stuck upstairs," about a plane with damaged landing gears, some more about the fog. Nothing about the refugees until something the other party said made him explode: "Names! What do you mean by names? They're just 140 nobodies, who cares?" And a little later: "There just is no news in what these people can tell. It's the same always."

He must have known what he was talking about. Who cares about the names of 140 anxious people brought to new homes and new life in a strange country by agencies like the National Lutheran Council, Church World Service, and the National Catholic Welfare Conference? What news value have stories of suffering, heartbreak, human endurance and faith in this cold-war world of ours if told by plain people who don't even lend themselves to a good tabloid cheesecake photo?

When the planes finally landed, there were, however, 140 men, women an children, all with names and anxietie and hopes and stories. They were nc nobodies to the representatives of th church agencies which had put in month of work to get the people to this side c the ocean.

Looking out for the passengers whos blue buttons bore the white letter "LWF," was Mrs. Vera Cakars, pie services supervisor of Lutheran Refuge Service. She helps the newcomers throug the formalities with the health and imm gration services and the customs, the takes them to trains and buses or to spo sors who have come to meet the refuge in New York City. She offers the servi which was offered to her and her fami six years ago, in 1949, when the Caka arrived in the United States as Luthera sponsored refugees. The Cakars had a plied to the Lutheran World Federati one year before, in 1948.

ALFRED HEINEMAN, former shoemak and part-time band leader in the lit Polish town of Kowal, also registered f resettlement in 1948—almost on t same day the Cakars did. He stepped c of the plane the other day, clutching fiddle and guiding his wife and now-ad son toward Mrs. Cakars.

"Well," he smiled. "Better late th never. When do we get on the train Detroit?"

The Heinemans haven't had a p manent home since 1945, although, refugees go, they have been fairly v

Mr. Liepa is a staff member of the Division of Public Relations of the NLC.

REUNION AT IDLEWILD
Mrs. Cakars (right) greets the Heinemans

ff. At least, Mr. Heineman has been orking—for a while at odd jobs, for me time at a post office.

One would think that after ten years waiting a few minutes more wouldn't atter. But they do, for human beings. hey did for the Heinemans. They eren't very good to interview. In spirit ey were already in Detroit, where a ore fortunate brother-in-law has been settled and established himself well ough to offer relatives jobs and housing.

Several others didn't want to be interewed either, but for different reasons. Please," said one young girl, speaking ient English, "don't press me. I have sister who looks just like me, and she's ll back home with our parents."

The girl herself spent time in a Russian ve labor camp. If she talked at all, e couldn't avoid saying things that uld displease the Red masters of her rmer country. She feared it might hurt r relatives.

"Yes," said another woman with a six-ar-old girl clinging to her skirts, "I, too, s dragged to those camps. But is an interview necessary? We also have relatives and friends back home."

A promise to use no names was necessary to get the story of this second woman and her husband. It turned out to be more than just a report on a struggle to survive slave labor. It turned out to be a true-life legend of two people struggling to get together in spite of obstacles that would appear incredible in a suspense novel.

THE TWO who are now starting to forge a new life in Seattle, Washington, were born and grew up in a Romanian town chiefly inhabited by descendants of Germans who settled there centuries ago. They still speak German and consider themselves Germans or—as current terminology has it—ethnic Germans. The man is a watchmaker and was employed as a precision-instrument maker in his home town toward the end of World War II. He was on his way home from his shop one day in 1944 when a stranger cut a corner shouting: "The Russians come!"

It's hard to tell how a citizen of Middletown, U.S.A., would react to such a shout, but in Eastern Europe in 1944 and 1945 it made most people run. The watchmaker turned on his heels and hurried in the opposite direction. It took him thirty-three days of walking and hitchhiking, mostly on an empty stomach, to reach Vienna in Austria. Then he could get no farther west and remained in a camp waiting for his fiance. He was sure that she, too, would show up.

She hadn't managed to escape. She was lucky that her parents managed to hide her before the invaders started marauding and raping in the town which they knew was German populated.

Early in 1945, the Red authorities of Romania were drawing lists of all ethnic Germans between 15 and 45, and issuing summonses to assemble at the local schools supplied with their own food for two weeks. If the young ones of the families wouldn't show up, their parents would be taken, the summonses warned.

The conscripts were packed into trains, eighty to a cattle car with only a makeshift toilet. The doors were locked from the outside. No food was issued dur the two-week trip. "You were told take your own," the guards grunted.

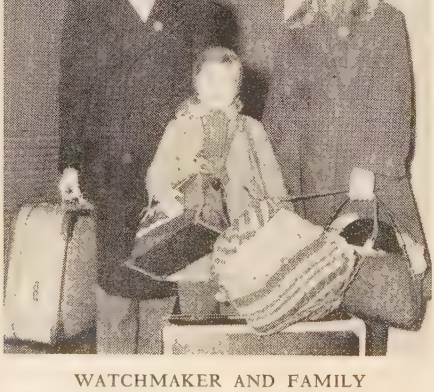
The destination was the coal-min area of the Ukraine, the Donez Ri basin. The women were brought empty, cold barracks, given boards a straw and some tools, and told how rig bunks for themselves.

FROM THE NEXT DAY on it was wo down in primitive mines, often crawl on their knees to rake coal out of cr ices, always drenched by the water wh kept drizzling from above like a stea rain, with no special work clothes protection. No clothes at all were issu for a full year no matter how ragged slaves became. The diet consisted of o big loaf of black bread for breakfast watery sauerkraut soup for lunch, a more bread and tea for dinner. Afte year, only 1,600 of the 2,500 still s vived.

The little woman who leaned on a at the Idlewild customs counter as she t her story, could not say what kept her any of the 1,600 alive. She suspec that to some degree it might have b the spiritual consolation of contin Sunday services. Her own pastor fr home had also been dragged along a slave worker. Although the gua frowned, he kept gathering his flock the bleak barracks.

After two years the health of mos the women was so far broken down the masters must have figured they v no longer worth even the watery sa kraut soup. A large party was a loaded on trains.

Taken to East Germany, they at l had a chance to recuperate somew One day rumors had it that a new scription of "volunteers" was in the r ing. A group of those who knew wh meant banded together and walked v



WATCHMAKER AND FAMILY
Adventure was everyday experience

THESE ARE THE GROSSES

Grandma Gross liked the new country "because it's flat"

At the mountainous, wooded border between East and West Germany, they hired a farm boy to lead them across.

It was 1947, nearly three years after he had last heard from her fiance, when he set foot on free land and could begin to trace him through German church agencies and the Red Cross. He was in Linz, Austria, fairly well established as a watchmaker for a large firm. He wanted her to come over. But the German-Austrian border was closed, at least for refugees. So, again, she had to seek a guide, and go through forests, and climb the foothills of the Alps. He was waiting for her on the other side.

As THE WIFE of an admitted refugee he could stay in Linz. In November 1948, a reason for striving towards resettlement out of Austria was born to them. They named her Hedda.

As a watchmaker the father made a fairly good living. His employer as well as his pastor rated him highly for quietness, conscientiousness and dependability. But just a few miles away loomed the Russian-zone border, and there is no future for any child growing up as a refugee in Austria.

These two are the reasons for nearly all refugees to yearn for a new home outside of Europe: the lack of a future and the desire to get farther away from the horrors, to put an ocean between themselves and the memories of barracks, conscriptions, hunger, slave labor, war, bombs and plain murder. That is what makes them keep yearning for a chance to start life afresh even at the age of 68, which happens to be the age of Michael Gross, the grandfather, who also came to America on the same plane.

He arrived with his son, also Michael, 45, and grandson Michael, 19. Along were grandma Elisabethe, 62, and mother Johanna, 45, all on their way to St. Louis,

where the three men will have jobs as porters at a supermarket pork house.

GRANDFATHER MICHAEL'S biography—about the most impressive one can think of for brevity—is recorded in Refugee Service files as follows: He was born on his father's farm in Romania, worked on his father's farm which later became his until 1944. Then the Russians came and said he was a *kulak,* which is their name for a landowner and portends trouble. So grandfather gathered those of the family who were around and went west. He came into Austria and spoke to the first farmer who was looking for help. He and the grandson worked for that farmer until the LWF people told them to pack their things so they could go to America.

The Michael Gross who is now 45 would have had the same kind of biography if the Germans hadn't drafted him into their army in 1943, and the Russians hadn't captured him. He spent eight years in a Russian prison camp, was then released, found his family in 1952, and worked for the farmer.

As the bus pulled out of the airport to take the families to their trains, Grandma Gross looked out the window at the low marsh on which Idlewild has been built, and said: "I like America, it's flat like our farm back home in the Baknang."

THE PLANE which brought these new neighbors was followed by another one, and out stepped Dr. Cordelia Cox, director of Lutheran Refugee Service. She had spent four weeks in Europe, talking to refugees, German church and government leaders, representatives of the LWF and American consuls in Germany and Austria, trying to determine what could be done to expedite the processing of refugee immigrants under the United States Refugee Relief Act.

After her tour in Europe, Dr. Cox ex pressed hope that some of the initial di ficulties in getting the program goin have been overcome. Some consulate particularly the one in Salzburg, Austri were issuing visas "at a steady rate." was hoped that the speed of the proce would soon also pick up elsewhere, sh added.

Statistics here indicate that the trick of Lutheran-sponsored arrivals was ju about to become a little brook. While took almost a year to get the first 61 ove 178 arrived during the first two montl in 1955. By July 1 it is expected th about 900 will have come in under th new program.

In Geneva, Dr. Cox talked to leade of Lutheran World Service, responsib for selecting of the resettlement ca didates as well as their processing ar orienting toward life in the United State She arrived at an agreement that the L theran goal under the current progra will be resettlement of 15,000 mc needy people.

TO FIND THE MOST NEEDY among th many who want to be helped, teams American church workers, selected f their knowledge of the resettlement o portunities in the United States, will co tinue to go to Europe to interview fan ilies and write descriptions or "dossier of them. The dossiers will be circulat among American Lutheran congregatio until they find a sponsor—an Americ citizen willing and able to say in writin "I have a job for the family head and c provide housing for the family."

Such an assurance is all that a refug family needs to be resettled. It is r necessary that both the job and the ho ing are provided by the same person, b Lutheran Refugee Service requires th any assurance be endorsed by the spo sor's pastor.

These Artificial Flowers Grew

By GRACE HARTMAN GEIGER

Two children's homes benefited from a plan devised by the leaders of a Sunday school in Philadelphia

"ARE YOU GOING into the florist business?" demanded one little boy.

"What are you going to do with all the flower pots, Mr. Dando?" asked another.

All the children in the primary group of the Sunday school at Bethel Lutheran Church, Philadelphia, realized that something strange was under way. Almost every Sunday the superintendent, Bruce Dando, dropped in with a word of greeting or to make a casual announcement. But this bright spring Sunday he was loaded down with an armful of tiny red flower pots. With them were small artificial flowers, each standing tall on its wire stem.

Then the superintendent started to distribute the little flower pots to the delighted children.

"THESE FLOWER POTS are for you," the superintendent explained to the children. His enthusiasm for the project was catching and it didn't take long for the youngsters to enter into the spirit of the thing. The flower pots, he explained, were to be filled for Children's Day, then about four weeks off. If the children would bring their pennies, nickels, dimes and quarters each Sunday to fill the bottoms of the pots, they could watch the flowers grow taller each week as the

THESE ARE SOME OF THE FLOWERS THAT GREW

amount of "soil" in the pots increased.

The climax would come on Children's Day, when a huge flower pot would hold a large flower. As the children placed their contributions from the small pots into the big one, the large flower would grow, too.

The idea for this unique scheme had been proposed by Ed Moran, one of the department superintendents at Bethel's school, which has an average Sunday attendance of about 500.

EACH SUNDAY contributions were made in individual classes throughout the school. The small flowers grew much taller during the several weeks preceding Children's Day.

Having proposed and then launched the idea, Ed and Bruce spent some anxious hours through those weeks trying to find a big artificial flower, a flower pot large enough to hold the expected offering, and also trying to figure out just how to make the flower grow. However, Ed is a clever fellow and in the end he rigged up a mechanism which kept everyone guessing. On the night of nights—one of the hottest of the year, incidentally—the church auditorium was filled to capacity. Young and old came to see the flower grow. Sure enough, each time a class contribution was poured into the huge flower pot which dominated the center of the chancel, the flower slowly grew higher and higher, until it reached a height of eight feet.

The secret of the flower's growth lay in the fact that it was fastened to a trellis with a concealed pulley. An erector set motor, hidden behind the pot, was worked by remote control. Each time money was dropped into the large pot at the flower, which was attached to a string running through the pulley and then to the motor, grew several inches as the motor was switched on and off. When all departments and classes had been accounted for, the flower had, seemingly miraculously, reached its full height of eight feet at the top of the trellis.

When the larger flower pot was emptied, the total amounted to $300. This was divided between the Germantown Orphans' Home and the Tabor Home—a gift to the children of these homes from the children of Bethel, a gift made especially generous because of the unique plan worked out by their school leaders.

A PASTOR'S DREAM

"BILL," SAID THE PASTOR, "I haven't seen you in church lately. Is there any reason for your continued absence?"

"Well, you know how it is in my business, Pastor," replied Bill. "I handle a perishable commodity, and I simply have to work on Sundays. I know that my employees want to attend their churches, so I take over on Sundays. But, do you know what, Pastor? I have an idea. Because I'm doing this work on the Lord's Day, on the day that I should give entirely to Him, I've decided that I'm going to give Him all the money I make on His time. I figure I make between $30 and $35 each Sunday; from now on that all goes to Him!"

BE QUIET, PLEASE! I don't want to wake up, yet! Just let me go on dreaming!

—ADAM POLCRACK

Christopher's Rocket Ship Reached Mars

By BERTRAM C. GILBERT

But his great discovery was that men have their hands full solving problems of earth

IT ALL STARTED in a house on the outskirts of Columbus, Ohio, where a boy by the name of Christopher was playing with toy rocket ships and space men. He had not really been playing so much as he had been thinking. He had been thinking how wonderful it would be to have a real full-sized space ship of his own to pilot all over creation. He was half-dreaming of the fun he would have blasting off into inner-outer space or outer-inner space when, SNAP! just like that, he made up his mind. Now, he had the answer to the question grown-up people were always asking him.

Uncle Joe and Aunt Min and Grandpa Jensen always asked the same question every time they got together on Sunday afternoons or Christmas or Thanksgiving: "What are you going to be when you grow up, Christopher?"

Right there in his room and at that very minute, Christopher decided that his answer was going to be: "I'm going to be the first man to explore Mars." The idea got him so excited that he could talk of almost nothing else and think of nothing else. Every night he would think about it before going to bed and every day he would study all sorts of books about Mars and rockets and certain kinds of metals to use in making a space ship.

HIS ROOM BECAME a kind of space ship cabin. His mirror turned into a space view screen. The closet became a decompression chamber and sometimes his mother found him sleeping with his space boots and helmet on.

In school the teachers had trouble getting Christopher to pay any attention at all to anything which wasn't about space or light or heat or power. All he wanted to hear were those things which would

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The Rev. Mr. Gilbert is a member of the Pennsylvania Ministerium serving as chaplain in the U.S. armed forces.

give him information about getting to Mars. Nothing seemed important to him except facts about building a space ship so that it could turn back the terrific heat and intense cold in outer space.

He could tell that it was 48,538,975 miles farther to Mars than to the moon —but he didn't know how many bananas there were in a dozen. He could spell *thermonuclear* like a flash but missed *zebra* every time. Christopher could tell you that radio contact with the moon had first been made in 1946 as easily as he could tell you his own name—but he didn't know who discovered America. The teachers hardly knew what to do with him.

Somehow, he did manage to get through grade school and high school and even went on to college where, of course, he took a special course on "How to Build and Fly a Rocket Ship." He was the best student they ever had in that course. In fact, he was the only student they ever had who did nothing but study about space and Mars and rocket ships.

He never went to football games or concerts or church or places where people had fun just being together and learning to know one another. He thought he was too busy for things like that. One day one of the other students tried to insult him by calling him, "Space Happy." Do you think that made Christopher angry? No, he didn't even catch on. It seemed like a rather nice name to him because he really believed his happiest day would be when he could get out into space on his way to Mars.

Naturally, no one liked Christopher very much because no one else could understand why space was so important to him. As for Christopher, he couldn't understand anyone who wasn't interested in visiting the moon. When college days were over, however, everyone knew that Christopher understood more about Mars and space and rocket ships than anyone else in the world.

Soon after his graduation, Christopher noticed something in a newspaper which almost made him jump through the ceiling without an anti-gravity belt. On the first page was a picture of a man who promised to give a million dollars to the first human to visit Mars.

"This is my chance," throught Christopher. He packed his suitcase full of plans, blueprints and papers covered with calculations. He jumped into the first taxi he saw; handed the driver the newspaper picture and said, "Take me to him as fast as you can."

The taxi seemed extremely slow to Christopher who kept urging the driver to "turn on the jets." The driver thought it was just an expression he was using, but actually Christopher had an idea that all taxis must have jet propulsion by this time. The express elevator shot swiftly up to the millionaire's office and Christopher thought, "This is more like it."

He smiled at the operator and asked, "How would you like to keep right on going up to Mars?" The elevator operator just blinked and said, "Ninety-seventh floor. Mr. Dollarbanks' office. Step carefully please."

Inside the office, he wasted no time. As soon as Mr. Dollarbanks would see him, he put the plans on his huge desk and asked, "Why not give me the million dollars first so I will have the money to build the rocket ship? Otherwise no one will ever get there."

Mr. Dollarbanks blew eight smoke rings from his big black cigar, pushed seven colored buttons on top of his desk, wrote something down in six notebooks, turned on five dictaphones, called four vice presidents, rubbed his double chin and said, "I'll do it."

YOU HAVE NO IDEA how much work and planning it took. Christopher was almost exhausted from working night and day but finally the rocket ship was standing outside Columbus, Ohio, all shimmering in its christophorium plating. (A new metal he had invented to withstand the great changes in temperature in outer space.) Food for the trip was all stored in the lockers and they were just waiting for the precise moment when Mars would be moving closest to earth and then . . . *bbllaassttooff*.

Out through the atmosphere, the stratosphere, the ionosphere and into space. Captain Chris was almost as excited as the day he had decided to be the first man to explore Mars.

He had a bit of difficulty when a meteor got so close it even burned off some of the christophorium. He had considered that possibility, so his special replating device made the repairs. Then before he could say, "Albert Einstein," there was Mars growing larger and larger and larger on the viewscreen.

Captain Chris slipped the stratoclutch and shifted into gravapull. He eased her down onto landing jets and touched down right in the middle of a big flat plain. Thought Captain Chris, "I'm here. What a lot of wonderful things I will see." He pushed a button which shifted plates of christophorium exposing windows. What a feast his eyes would have.

What a disappointment. There was only a great, brown, level field which looked like a desert stretching out for miles in all directions. "Well, I will just have to pick another spot on the planet to begin," mused Chris and was just about to close the sheathing when he saw a whole army of little pear-shaped jet planes swarming toward his ship. He turned on the radio. He listened. This is what he heard:

"Earthman. What knowledge do you bring?"

CHRISTOPHER THOUGHT, "That's a strange thing to be asking the minute I get here." But he decided that it might be wiser to be polite. Turning on his transmitter, he said, "Well, what do you want to know? I can tell you how to build a space ship and . . . and . . ." It seemed that he couldn't think of anything else right then so he stopped to listen to the reply. The reply was not exactly what Christopher expected.

"We already know how to build space ships but this knowledge has not made our planet a better one nor our people better people. Unless you bring knowledge to help us, you are not needed here and must return to earth at once. Tell us then your way to happiness, your way to stop wars, the way to help people and to please God."

Christopher thought as hard as he could but all that came to his mind were thoughts about rocket ships and space and the formula for christophorium. He was about to tell them about that when the voice spoke again.

"Earthman, perhaps you can tell us the history of your planet or the way people live. From their experiences in living we may learn much."

Chris remembered his teachers talking about things like that but that they had talked about them was all he could remember and back he went to earth with those menacing little jet planes escorting him off Mars.

THE NEWS THAT Captain Christopher had landed outside Columbus, Ohio, spread like spilled mercury. The whole town was out to welcome him with a hero's reception. Just everyone was there, especially the television camera men and the reporters. The reporters pushed close to Christopher as he came out of the hatch. They asked him two questions "What did you discover on Mars?" an "When are you going back again?"

Taking a deep breath the way he ha done when he first looked at Mars, Chris topher said, "I discovered that the eart is a planet worth exploring, too. Perhap when I have learned a great deal abou earth and its people and have learned way to be happy, a way to stop wars, way to help people and a way to pleas God, I may go back to find out wha Mars is really like."

The reporters didn't seem to unde stand exactly what Christopher mean But his mother and father, who wer strangely crying and smiling at the sam time, understood. You do too . . . don you?

BAD CHECK

WHEN THE CHECK came back marked "insufficient funds" I was sure the bank had made a mistake. There was only one thing to do. I hurried down to the bank and told my story. The teller admitted that the bank could be wrong, though it would be a rare occurrence.

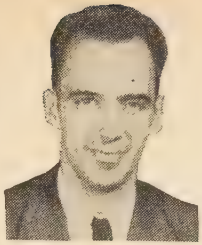
Three days later I received a statement from the bank. According to their records, I had definitely failed to put money into the bank to cover the amount of the check. And they were right! The money lay neatly folded in a zippered compartment of my handbag.

THINKING BACK to the day when I was supposed to have made the deposit, I recalled the many little things I had to do. There were errands to the grocer's, the post office, the bake shop, to school to find out if Junior needed extra help with his math. True, these duties were all important. I had to do them. But in putting the little things first I had forgotten the all-important chore of putting the money into the bank before mailing the check.

But don't we often neglect the more important things in our rush to clear the little things out of the way first? We clutter our lives with inconsequentials, only to find that in the book of life we are marked "insufficient funds."

—PHYLLIS DAVIS

A CHRISTIAN DICTIONARY



By PHILIP R. HOH

"LUTHERAN"

MOST OF THE READERS of this magazine are Lutherans. We know what we are, and naturally assume that we are fairly typical. We feel what we believe is the Lutheran faith.

The name "Lutheran" was first applied to Luther's followers more as an insult than a compliment—as was the name "Christian" to the followers of Jesus way back in Antioch some 1,900 years ago. Martin Luther never expected the people who believed as he did to assume his name for the title of their church. Few people realize that we do not follow Luther in everything he did and taught, but that we follow the teachings of Jesus Christ, accurately understood by Saint Paul and Martin Luther.

There are many understandings of what Jesus Christ is and taught. Some people prefer one interpretation, some another. Some people see the Christ as the giver of a new law. Others see primarily a new testament emphasizing the grace of God. Some emphasize as most essential a certain type of commitment to Christ. Some are primarily guided by an "inner light." Others see the purpose of Christ's work centered in the coming of the end of this world in the near future. Still others concentrate most strongly upon the renunciation of "worldly" things like lipstick, dancing, smoking, drinking.

THE LUTHERAN INTERPRETATION cannot be divorced from the period in history which gave rise to it. A large part of the writings of Luther and his friend Melanchthon were written *against* Roman Catholic malpractice, though their desire was to be constructive rather than destructive. In this they succeeded admirably.

There are certain documents which state clearly not only what Luther was against, but also what he was for. These are the basic statements of Lutheran belief. Chief among these is the "Augsburg Confession" upon which Lutherans throughout the world agree. In addition to this, most Lutherans believe that the following also contain a true understanding of scriptural Christianity: the "Apology to the Augsburg Confession" (an "apology" is an explanation), "The Smalcald Articles," Luther's "Small Catechism" and "Large Catechism," the "Formula of Concord." The total of these Reformation documents forms the "Book of Concord."

Various Lutherans disagree as to whether we are bound by every word in these documents, or whether we primarily reject what they reject and basically agree with what they agree on, or whether we are to regard them merely as historical documents stating a fundamental Christian position which we also hold. The United Lutheran Church in America has stated that it agrees with them "in so far as and because" they agree with the Scriptures—language which requires careful study and considerable thought.

Besides these Reformation documents, we agree with many millions of Christians in affirming the faith defined in the three ancient creeds, Apostles' Creed, Nicene Creed, and Athanasian Creed.

To be a Lutheran one must of course be a Christian. As children we are baptized into the Christian Church and later confirmed as Lutherans. To be a Chris-

tian one must believe that Jesus is the Christ.

The one belief that is usually considered to be basic and characteristic of Lutherans is the belief in "Justification by Faith." This is sometimes expanded into: "Justification by Faith through Grace." If one does not believe this doctrine he can hardly consider himself a Lutheran. And you might say that if someone does believe this doctrine he could consider himself a Lutheran no matter what church he attends.

Justification by faith is usually mentioned in opposition to justification by works or a combination of faith and works. Lutherans insist that we are never saved by any sort or amount of works. Nor is faith a work. To many folks this business of "faith alone" or "faith *and* works" sounds like quibbling. It is not. That little difference in phrasing accounts primarily for the tremendous difference between Lutheran beliefs and the Roman Catholic Church's ideas on purgatory, indulgences, and works of supererogation. It accounts for its emphasis on Confessions, for its division of sins into mortal and venial categories, and for many other practices with which Lutherans disagree. That little difference in phrasing leads to two entirely different conceptions of Jesus and of God.

Other beliefs characteristic of Lutherans are the belief in the "Universal Priesthood of Believers," and the belief that man is now by natural inclination sinful, known as "Original Sin."

Clearly, what constitutes Lutheranism cannot be defined in a few hundred words, but it should be clear that a Lutheran ought to be known by his beliefs, his point of view toward God as he understands God through Jesus Christ—a view which Saint Paul held and which Martin Luther reinstated.

PERSONAL PROBLEM CLINIC

By EARL S. RUDISILL

Adopt a child?

QUESTION: My oldest sister never married. She works in an office. Our parents died when I was very young. My sister took over the job of bringing up the younger children, and she was like a mother to us. I was the youngest and the last to marry—the only one to leave the home state. My sister comes to visit us for a week two or three times a year. I am not well, but while my husband is at work she tells me all the bad things about people I've known, especially about those who have died of painful diseases—things I should not have to hear.

We are unfortunate in that we have no children, though we are fond of them. For five years we have been trying to find one or two babies for adoption—preferably German war orphans. We are in the early forties. I know that my sister prefers that we get along without children—live as we now do and keep an extra room for her any time she wants to come. Whenever adoption is mentioned in her presence she drops her head. She has done so much for me that I wouldn't want to hurt her for anything. But I no longer enjoy her visits.

My husband is the most wonderful man in the world. I thank the Lord for

him every day. He is a good provider, has a good disposition, works hard, and is a real Christian. Both of us love children, and they would mean so much to us if we could get one or two. I have to be alone eight to ten hours every day, so I need company. I feel that something is missing in our home.

REPLY: Show all the consideration and kindness possible to your older sister. She deserves it, and naturally you appreciate all she has done for you.

But outside persons, even close relatives, cannot be permitted to determine our family policies. Specifically, you cannot allow your sister to stand in the way of your adopting children. In such a family matter—an extremely important one—you and your husband will have to make your own decision. It is strictly your own affair.

You have not mentioned the agencies through which you have tried to secure a child for adoption. The president of your synod can put you in touch with the nearest church agency which performs this function. If you are not able to get assistance from such a source, ask your state department of welfare to direct you. It will be to your advantage to work through a recognized agency, for such a facility will make a serious effort to fit the child to the home. While some instances of more direct action have worked out very well, other cases have resulted in decided disappointment and trouble.

Vocation

QUESTION: A few years before the war, when I finished school, I went to work with a loan company. I was doing very well and the future looked rosy when I had to enter the armed services. Upon return from the war I did not return to the loan business, but went into restaurant operation. I had my troubles there, so I shifted to a trucking firm. That was unsatisfactory so I went into insurance. I am not satisfied now and wonder whether the loan business is my line.

REPLY: It is high time that you get settled into a permanent, satisfying type of work, and give it your very best. Inasmuch as you were succeeding in the loan business, and nothing else that you have tried has proved satisfactory, it appears that money-lending holds promise for you. There may be a number of other vocations in which you could succeed, but you hardly have time for preparation, and you do know your way around in the loan business.

LUTHER BELIEVED AND TAUGHT: God desires that the Christian take his full responsibility in the world. He may become a leader in secular affairs and even bear the sword. If he attains political power he will at the same time govern his people and serve God. Through the Christian in the world his faith active in love influences the social structure. —From *Faith Active In Love* by GEORGE W. FORELL (American Press)

Layman's Guide to Theology

We Live by Faith. By Ruby Lornell. Muhlenberg Press. 142 pages. $2.

Mrs. Lornell assumes that nearly all who read her book are members of a church who accept more or less whatever goes along with it. But they are not necessarily clear in their Christian convictions. "We have all been listening," she says, "to a great variety of voices and many of us have actually come to the point where we are rejecting the Christian position on many issues in favor of an anti-Christian, or un-Christian position, without even knowing what's happened to us. In fact, we don't really know what the Christian faith is."

To meet this problem Mrs. Lornell has written a book which looks at the Christian faith to see what it actually does declare about some of the most important questions that can be asked. This, then, is a book about Christian doctrine which "is the Christian answer to the most exciting questions in the world."

The book is intended to be a layman's guide to Christian faith. In an easy, relaxed, clear, and objective manner, various problems of theology are discussed. In the first section, entitled "The Christian Faith," there is discussion of the problem of the existence of God, how He reveals himself, why the cross is necessary, does God speak today?, what is the Word of God?, what is the church?, how does God work?, do Christians die? "The New Life in Christ," the title of the second half of the book, deals with the resolution of the basic tension of Christian living. It is a practical and nonlegalistic discussion of the problems which a person meets in his daily living. At no time does the author overstate the Christian case, such as on the questions of prayer, meeting tragedy, and the rewards of the Christian life. It is a cautious book in a world in which it is popular to promise the utmost.

The book will undoubtedly have particular value for those who are acquainted with Christianity from life-long experience, but who have not resolved its essential problems. It is a book admirably adapted for those who are willing to ask what they can really believe as Christians. This book, distilling the best of current theological thought and research, ought to perform a useful service among those for whom the cliches are no longer satisfactory answers to their deepest needs. The author gets away from the didactic proof-text and analytical type of theological presentation, and maintains a low-key conversational, noncontroversial approach, in which difficulties are admitted and given due dignity. GEORGE F. HALL

New York City

Armed for Attack

The Whole Armor of God. By Ralph W. Sockman. Abingdon Press. 78 pages. $1.

Dr. Sockman's 38-year pastorate in Christ Church (Methodist), New York City, has resulted in a sparkling stream of published writings. This little volume brings the total to sixteen, and enhances it. Its source is Ephesians; in particular, St. Paul's classic figure of the Christian armor.

Like many others, Dr. Sockman deplores the piecemeal applications of much of modern Christianity. The part is not the whole. Because it is "the *whole* armor of God with which he is concerned, the *whole* revelation of God in Christ is encompassed. The Christian soldier has no surplus equipment. Every piece of armor he has he needs.

There are five defensive weapons: "Girdle of Truth," "Breastplate of Righteousness," "Sandals of Peace," "Shield of Faith," "Helmet of Hope." Each has distinct usefulness against specific spiritual dangers. Girdles, breastplates, and shields may be museum pieces. But the author's facile style and discerning insights commend these as indispensable modern defenses against a stal-

gering array of spiritual wickedness.

Unless we know what it is good for, no weapon is much good. Against bear, shotguns are of dubious worth. This book seeks to make plain what the Christian armor is good for. The breastplate of righteousness, for example, protects the heart against the evils (1) our enemies, (2) our friends, and (3) we ourselves, may inflict upon us.

The last piece of armor—"Sword of the Spirit"—is an offensive weapon, with clear relevance for each defensive one, pointing up the truth that "the best defense is offense." A faith that is not aggressive is not Christian. Resistance of evil involves, ultimately, the rout of evil.

This little book can help make us "more than conquerors." The prayers, one at the end of each chapter—pithy, pungent, pointed —are alone worth the modest cost.

Trenton, N. J. PAUL T. WARFIELD

Bible Study

Great Ideas of the Bible. By Ryllis Goslin Lynip. Harper. 276 pages. $2.75.

Adults as well as teen-agers will find this volume a stimulant to thoughtful Bible study. Mrs. Lynip, for the most part, succeeds in her purpose of outlining and clarifying for "moderns" some of the teachings of the Bible. Faith in God and man as exemplified by Moses, Elijah, Jeremiah, and Paul, the problem of suffering, and inspiration for great living are considered.

Explanations on the perennial question of why God permits suffering are based on the premise of suffering as a test of faith. The author rejects both the theory of suffering as a penalty for sin and the consolation of faith in a future justice atoning for unmerited suffering. She is not satisfied with the explanation of a God who rewards the good and punishes the sinful, with its promise of heaven and hell. With Jesus' teachings of forgiveness, mercy, and love reaffirmed today by sociologists and psychologists, the author feels it is logical to conclude that God feels there is no need for punishment. Suffering is a challenge to selfless service to humanity.

In the final section, love, prayer, and vision are discussed as unfailing sources of inspiration. The exegesis here is sound and compelling. The book nears its conclusion with the affirmation that in Jesus "we encounter full faith in eternal life . . . For him it required no intellectual argument." There may be those, including this reader, who will wish that the author could more consistently hold this view herself. Particularly in the first section, the reader finds an overwhelming emphasis on form criticism, with attempts to rationalize most Old Testament miracles in terms of scientific understanding, while other miracles are accepted with no explanation. AMALIE ROTH SHANNON

Billings, Mont.

Communion Meditations

Our Hearts Rejoice. Compiled by John E. Meyer. Wartburg. 175 pages. $2.

Here is a little book of communion meditations that will prove to be practical to every Lutheran communicant. It is written with simplicity and clarity and makes this central act of our worship so delightfully informational and deeply inspirational that laymen and laywomen will give these 169 pages repeated reading.

The book is arranged in three major divisions: "A Searching Preparation," "A Joyful Reception," "A Dedicated Departure," with seven, eight and nine topics successively in the divisions. Twenty-four writers, clerical and lay, but one theme, "The living Christ who gives himself in the Sacrament." Twenty-four meditations, but one Gospel, "the Redeeming Saviour, who bestows the grace of forgiveness to truly believing, repentant sinners. Twenty-four expressions, but one loyalty to our loving Lord who meets us at the altar rail, not in judgment but in mercy. Twenty-four expositions, but one objective, to inspire our Lutheran laity to commune "reverently, thoughtfully, joyfully, frequently, expectantly and thankfully."

Three pages are appended introducing the authors, representatives of several synodical bodies. JOHN F. FEDDERS

Maitland, Fla.

Pacific Synod

St. Paul's Church, Spokane, Wash., May 16-19

By PAUL WM. FUNK

TWENTY-SEVEN new missions! Three times as many communing members as in 1945! These are the figures that thrilled the delegates to the 55th convention of the Pacific Synod.

Crowning this decade of progress were the seven new mission congregations which were received into synod at this convention. Three were congregations organized in the city of Spokane. Missions at Morton, Renton, and Stevenson, Washington, plus a new congregation at Horseshoe Bend, Idaho, completed the list—the longest in the history of the synod to be received at one convention.

SPOKANE AND ST. PAUL'S CHURCH made an ideal setting for observance of the decade of mission advance in the Pacific northwest. Until 1951 St. Paul's congregation had been an outpost mission, organized in 1915. In four years, four new congregations have been planted in this rapidly growing capital of Washington's inland empire.

On Tuesday evening of the convention delegates saw the missionary enterprise of their area portrayed in graphic display as a pageant was presented by young people of Spokane churches. Mrs. Walter Knutson, president of the synodical Women's Missionary Society, wrote and produced the pageant.

At its 1954 meeting, the synod had voted to adopt the "Grace System" for its benevolence program. The system was to go into effect in 1956. Delegates at this year's convention were given opportunity to rethink the whole plan as a motion was brought to the floor to set aside the "Grace System" and continue to use the apportionment plan. After a short period of debate the motion was defeated by an overwhelming vote and the "Grace" was in for 1956.

Under the plan, congregations will make pledges each fall. The synod will then make up its budget on the basis of the congregational pledges. The ongoing program of the church will thus become the direct responsibility of the congregations.

AN UNPLANNED highlight in the convention came when Dr. Charles B. Foelsch president of Pacific Seminary, left the speaker's stand to walk into the congregation to shake the hand of Dr. Mark Getzendaner in acknowledgment of the influence he had had in bringing young men into the service of the church. Dr. Getzendaner has played a part in leading thirty-five men to answer the call to the gospel ministry. Three of the candidates for ordination at this convention were members of his former parish Salem, Oregon.

Dr. William F. Zimmerman, dean of Mi land College, represented the ULCA. Dr. Arthur M. Knudsen, secretary of Engli Missions for the Board of American Missions, took part in the mission program Tuesday evening and preached at the service of Holy Communion at the openi session.

Dr. C. Franklin Koch, executive secreta of the Board of Social Missions, explain the program of evangelism being project by his board. Chester Myrom was also hand to outline the details of the "Sec Plan for Stewardship" that will be conduct in Pacific Synod this fall.

Serving as chaplain, Dr. Foelsch spo each morning on the theme "The Faith God's Workers."

Elections saw Dr. Walter I. Eck return to the office of secretary for his 40th ter Mr. Gil Nordling was re-elected treasu The Rev. Alfred Mendenhall was elec statistician. The Rev. Arthur Wulf serve as editor of the *Pacific Lutheran.* Rev. H. Stanley Holman was elected to presidency of the Southern Conference.

West Virginia

State 4-H Camp, Jackson's Mill, May 15-18

By HAROLD L. HANN

ANYONE WOULD HAVE recognized it as a ULCA synodical convention of the mid-fifties. It dealt with such current issues as "organizational structure" and "desegregation" and fell into the emphasis of the hour on evangelism and stewardship.

The 43rd annual convention of the West Virginia Synod ratified all but Article V, section 1, of the proposed amendments to the ULCA constitution. There was fear that in limiting the number of ULCA delegates the smaller synods would suffer in representation. A memorial will go to the United Lutheran Church asking that no synod have less than two ministerial and two lay delegates in the national body.

CONSIDERATION was not limited to organizational structure on higher levels. Through a committee appointed at the convention and reporting back at the same, ten synodical committees were dissolved. Their work will be assigned to other standing or appointive groups.

"Synod Wants Equality for All Races" was the headline in the Clarksburg (W. Va.) *Exponent* on the morning after the Social Missions Committee had recommended that "all churches of our synod plainly state that their altars, pews and membership are open to men of all races."

Held for the first time in connection with a synodical gathering was Monday evening's stewardship dinner which met with such favor that the decision was made to make it an annual event. Former LLM President Paul I. Folkemer gave a personal testimony of what it means to make God a partner.

There was strong synodical endorsement of "the most vigorous evangelism mission ever to be undertaken by our great church" as presented by ULCA Associate Director of Evangelism E. Dale Click for the years 1956-57.

"The need of the household of faith is for men and millions," stated ULCA representative Dr. Harmon J. McGuire as he presented the whole work of the whole church. The regular apportionment was upped to $12 per communicant placing

LUTHERAN LAYMEN'S MOVEMENT DINNER AT WEST VIRGINIA CONVENTION
Former LLM President Paul I. Folkemer addresses group. Synod President Cassell is at left

synod among those in the highest bracket of benevolence quotas. Dr. Frank M. Brown called "LWA the same old thing year after year; namely, God's love reaching needy people."

THE MATTER of a full-time synodical president was referred to the churches to consider carefully at their next annual congregational meetings. Synod President Robert E. Cassell, Secretary George C. Weirick, and Treasurer H. L. Shelhamer were returned to office. Pastor Cassell serves Mt. Calvary Church, Westernport, Md.

Renewed interest was manifested in Christian higher education as scholarships were granted to two high school graduates enrolling in Lutheran colleges and enthusiasm was revived in the appeal for $50,000 for a Lutheran student center at West Virginia University.

One new congregation—St. Peter's at Point Pleasant—was received, and one seminary graduate—Charles W. Carlson—was ordained.

Meeting concurrently with synod at the spacious and beautiful State 4-H Camp, the 42nd annual convention of the synodical missionary society voted full support of Miss Elsie Otto, ULCA missionary from Wheeling, now serving in Africa. Future conventions will be larger as a result of changing the basis of delegate representation. Chosen as delegates to the triennial convention in Cleveland this October were Mrs. Earl S. Lee, president of the synodical WMS, and Mrs. Eric C. Summers, synodical vice president.

OVERSEAS

Church and State Relations At Critical Stage in Sweden

SWEDEN: Karlstad. April 9.—RELATIONS of church and state in Sweden will probably never be arranged so that nobody wants a change, at least not in this generation when so much in society is changing and people differ so much in their opinions and evaluations.

Two members of the Swedish parliament proposed a motion this year for a referendum concerning the relations of church and state. This motion will be voted down. Too much is unclear about the forms and consequences of a disestablishment. Even experts are in doubt about the economic status of a disestablished church, for instance. The proposers certainly know this, but they want the referendum to give directions for the development. But it is generally felt that we must know more about what a disestablishment would involve before we can vote on it.

(A referendum is quite an extraordinary thing in Sweden. Last time we had one was in 1923 on the question of prohibition. But we are going to have a referendum this year. The question will be: Should we abandon left-hand traffic and go over to right-hand traffic?)

ANOTHER MOTION in parliament proposed that the tasks of the local church councils should be taken over by the civil councils. The system with one local council taking care of both civil and church affairs was abandoned about 100 years ago, when the spiritual homogeneity of the people was gradually broken. A reason for going back to the old system is that only a tiny minority of the people is voting for the special church councils, and unwelcome coups are fairly easy to arrange. The church councils have large financial responsibilities. The motion to abolish them has already been voted down, however. It was felt that the change would infringe the freedom of the church and make it still more state-controlled. Special church councils are a gua

antee of some church freedom.

In an article in *Svenska Dagbladet,* leading conservative newspaper, Bishop Cullberg of Vasteras discussed a couple weeks ago the present relations of church and state in Sweden. He could see no reasons for a drastic change just now. The church must fight against the totalitarian tendencies of the state, however, and these tendencies—which are evident—might suddenly produce the initiative for disestablishment. The bishop pointed to three spheres where church freedom is menaced. 1) The state causes difficulties in building of new churches. 2) The state makes difficulties for church education. School is expanding, taking more and more of the time of 7-15 agers. It is becoming difficult for the church to find time for confirmation instruction, as the number of religious instruction periods in the school plans is cut down. 3) The state threatens to reduce the number of pastors. However, because this is a controversial question and because next year will be an election year, the government is not expected to reach a decision on the proposition until 1957.

In spite of the fact that the present Swedish state does not seem to be intent on helping the church to function as well as possible, Bishop Cullberg cannot argue for a separation of church and state, which would mean that the state would become religiously neutral instead of at least nominally Christian. A free church would not automatically become stronger than the established church. It is, writes the bishop, from a Christian point of view, important whether the state will proclaim "religious neutrality" or with its organization will guard the Christian values in the life of the people.

A firm believer in the free church system, however, is Dr. Gunnar Westin, professor of church history at Uppsala University, a Baptist. He knows profoundly the American system and wrote earlier the best books available in Swedish on American church history. Some months ago he finished a 410-page book on the history of the Christian free congregations through the ages (*Den kristna friforsamlingen genom tiderna,* published by Westerberg, Stockholm). We had no such history in Swedish before.

Westin starts with the New Testament church, which was certainly free from control by the state. He writes of Donatists and others who protested against the establishment in the Roman Empire. In the time of the Reformation Westin is especially interested in the Swiss Baptists. Later he primarily follows the development of free churches in England and America with their influences in other countries.

Westin does not doubt that the future will be the time of free churches. "All so-called Christian countries will soon be mission countries, where the true Christians will have to gather on a voluntary basis to live in fellowship and to exert influence on the surrounding world," writes Professor Westin.

A suggestion made by the government last week is by many regarded as being too totalitarian: a forced saving amounting to 10 per cent of the income tax. The state would give certificates in exchange for the money, but the arrangement would be felt as a new tax, and our taxes are already very high. The reason for the proposal is the necessity to fight inflation, which is advanced by a general rise of wages. People are using too much of their money for cars and other not indispensable things. But by taking care of more and more of the money and time of the people, the state makes it more and more difficult for voluntary organizations to work efficiently.

Who is reading the signs of the time correctly, the believer in organized co-operation of church and state or the believer in separation of church and state? In Sweden most of us feel that we cannot see this clearly in the present situation. The main thing is that the Word of God is proclaimed and that Christians live in fellowship with Christ. This is possible whether the church be established or disestablished.

—STEN RODHE

CENTRAL STATES

First Workshop on Pastoral Care Geared to Parish Pastor's Need

By PAUL C. WIEGMAN

OMAHA—The first annual workshop on pastoral care will be held June 30 for NLC pastors in Nebraska at Grace Church, Lincoln. The session will open with a lecture on "Hospital Visitation" by the Rev. Loren C. Pretty, institutional chaplain for the Lincoln area and director of Nebraska Lutheran Social Service. This group, sponsor of the workshop, co-ordinates chaplaincy work throughout the state.

Dr. Floyd O. Ring, Omaha psychiatrist, will speak on "The Basis of Mental Illness." A consideration of "Type of Personality, Including the Disordered" will be presented by the Rev. Dayton G. Van Deusen, institutional chaplain for the Omaha area.

In addition to the discussion following the papers, questions mailed in by those who attend will be considered. The program will be geared to the parish pastor's field of work and interest.

LUTHERAN MISSION WEEK was held at St. John's Church, Bennington, Neb., May 1-6. Visitation teams made 71 calls, contacted 86 persons. Total attendance at services was 272.

As a result of this week's work, a new group is preparing for membership—several in the pastor's adult class, others by reaffirmation of faith, and transfer. "The deeper results however," says Pastor Robert E. Shirck, "are the spiritual blessings which have come to our own people."

The same number of camps formerly conducted by the three synods (Kansas, Midwest and Nebraska) which merged to form the Central States Synod last year will be conducted this summer. Directors of these camps are: the Rev. Ralph L. Ritzen for Camp Wanatu, Niobrara Island State Park; the Rev. A. H. Pinkall for Camp Sheldon, Columbus, Neb.; the Rev. Wayne B. Barthel for Camp Wa-Shun-Ga, Junction City, Kan. A camp at Chadron State Park, Nebraska, will be directed by the Rev. Vernon F. Jacobs. First Church, Oklahoma City, Okla., conducts Camp Luthahoma as a congregational project and invites neighboring churches to participate.

Worship, instruction, fellowship and recreation will be offered ministers and laymen and their families at Midland Assembly's 33rd season, Aug. 14-19, on Midland College campus, Fremont, Neb.

Bible study led by Dr. Christop Hering, professor at Midland College; discussion of youth problems in the church, led by Dr. G.

GIANT CROSS dominates interior of St. Mark's Church, West Des Moines, Iowa. Congregation dedicated $105,000 building last year. Pastor John K. Shirck (center) is shown receiving chancel furnishings from church council members. Pastor Walter H. Traub of Kountze Memorial Church in Omaha, Neb., delivered the sermon. Dr. Alfred J. Beil, president of the Iowa Synod, participated in the dedication.

Wm. Genzler, pastor of First United Church, Sheboygan, Wis.; "rotation hours" directed by various leaders, and workshops will provide interesting features.

Director of the assembly is the Rev. J. Ernest Messer, Falls City, Neb.

INSPIRATION and practical help will be offered to youth leaders at a clinic in the Central States Synod's five conferences in September. Speaker will be associate secretary for young people's work of the ULC Board of Parish Education, Lawrence M. Reese. His topics will deal with enlistment and training of youth leaders, congregational youth program planning, and methods and material available to youth leaders. The clinic will be held for Central, Northeast and Northwest conferences Sept. 6-16, for Southeast and Southwest conferences Sept. 17-23.

Central States synodical Luther League will receive its funds this year for the first time through the grace system instead of apportioning contributions to individual leagues. Under the grace system remittances to the synodical league are made by the congregational groups on the basis of offerings received.

St. Paul's Church, Grand Island, Neb., is making plans for a new building. Decisions as to location and blueprints will be made once the building fund reaches $350,000. Intern Wayne Carmany is now preaching at one Sunday morning service every week. Pastor Harvey Clark preaches at the other two.

CANVASSERS for the building fund of Grace Church, Omaha, pledged $21,900 before going out to collect pledges from members. Goal was $50,000, but pledges reached $66,619 by May 15. Henry J. Goede is pastor.

Edward W. Amend, first son of Christ Church, Wisner, Neb., to enter the ministry, graduated from Chicago Seminary May 12, has accepted a call to Tulsa, Okla., and will be ordained in his home church June 19.

Paul H. Konig, a member of the graduating class at Central Seminary this spring, will serve an internship of three months with St. Luke's, Omaha. He has been nominated by the faculty of Central Seminary for the 1955 $1,000 scholarship award given by the Lutheran Brotherhood Life Insurance Company to help defray the expense of graduate study. Mr. Konig will return to school this fall. He is the son of Pastor Karl Konig, Yutan, Nebr., and a graduate of Midland College.

OHIO

Ohio Stands Fifth Among ULCA Synods

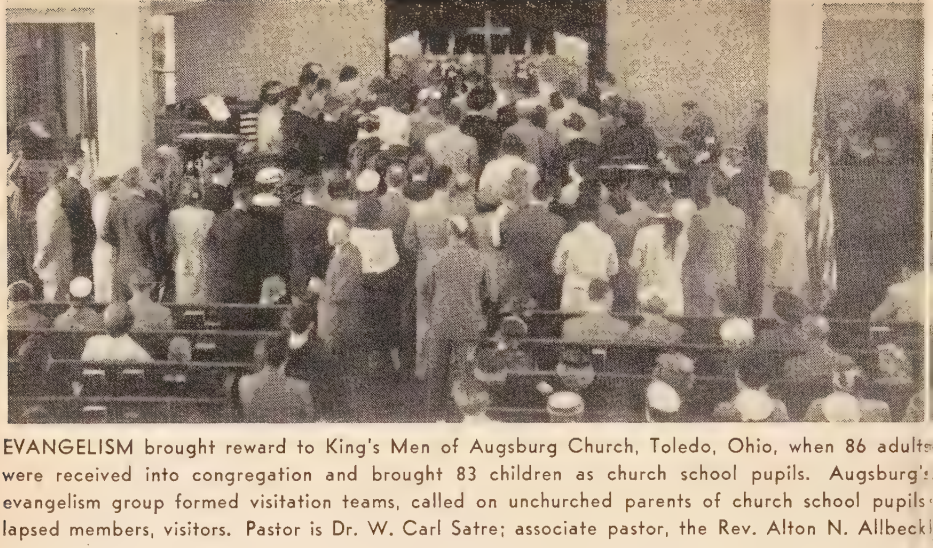
By E. RUDOLPH WALBORN

COLUMBUS—Figures reported for 1954 by Ohio Synod Statistician Dorner L. Keyser show that the synod stands fifth in size among the 32 synods of the ULCA. Ohio has 7 per cent of the total ULCA membership, 6.6 per cent of its pastors, 7.6 per cent of total Sunday school enrollment. Its share of the ULC's expenditures is 7.5 per cent, of total benevolence giving 7.6 per cent, of property valuation 5 per cent.

PASTOR ELMER J. GREGG has led St. Paul's, Franklin, through its first major renovation since the erection of the church in the late 1800's. With advice from the Department of Church Architecture, the chancel space was cleared by the removal of the organ to make place for a new altar, dossal, choir and clergy pews and lectern. Concealed ceiling lighting was installed, tile flooring and aisle carpeting laid, and the interior redecorated. The church was rededicated by Synod President George W. Miley on April 24.

ON APRIL 24 Holy Trinity Church, Salem, in the opposite corner of the state, broke ground for its $80,000 parish education wing. Charter members Harry Izenour and A. H. Scropp of the 42-year-old congregation aided Pastor George D. Keister. The unit will provide additional church space and Sunday school facilities.

ST. JOHN'S, Findlay, H. Ward Grieb pastor, exceeded by $1,250 its $60,000 goal for



EVANGELISM brought reward to King's Men of Augsburg Church, Toledo, Ohio, when 86 adults were received into congregation and brought 83 children as church school pupils. Augsburg's evangelism group formed visitation teams, called on unchurched parents of church school pupils, lapsed members, visitors. Pastor is Dr. W. Carl Satre; associate pastor, the Rev. Alton N. Allbeck.

OHIO . . .

a parish education unit which will replace the former next-door parsonage, now being used as a parish house.

ST. PAUL'S, Temperance, Mich., Donald C. Gillhouse pastor, has awarded the contract for a $95,000 church. The congregation has been worshiping since its organization in 1936 in a chapel, which will be retained in the church plan.

CALVARY CHURCH, Chillicothe, Melvin A. Kimble pastor, broke ground on May 22 for a $50,000 Christian education building.

Calvary has been serving the Pike county atomic area where construction is coming to a close. There will be fewer permanent employees than first predicted. Pastor John G. Gensel who served as National Lutheran Council representative in the area will bring his work to a close in July.

REDEEMER, Toledo, Ewald G. Berger pastor, dedicated on Easter organ chimes given by the 1953 confirmation class and Living Flower Fund gifts.

Pastor Robert H. Secrist has prepared a brochure on "Your Wedding at Calvary" (East Cleveland) to be given to prospective brides and grooms. It outlines in detail the procedure for the conduct of weddings, lists approved wedding music.

PIPE ORGANS are in the news in Ohio. A new one was dedicated by Pastor J. A. Mille and Synod Secretary Walborn at North Riverdale Church, Dayton, on May 15. St. Paul's, Greenville, plans to rededicate it rebuilt organ in September. Pastor Gordon C. Lund reports that the organ will be placed in the balcony, with the 25 ranks of pipes installed within the four walls of the church rather than in organ chambers.

Large new organs are being installed a Second-Trinity Church, Dayton, and at First Church, Dayton.

Zion, Wooster, was among five churches cited by "The American Organist" for the Easter 1954 service reflecting the best church music usage. The list on which Zion was listed second included the National Cathedral, Washington, D. C.; Covenant and Old Stone Presbyterian churches, Cleveland; and St. Mark's Episcopal Church, Shreveport, La. Wayne C. Frary is organist at the Wooster church.

GLENWOOD CHURCH, Toledo, Dr. Gustav W. Weber pastor, recently dedicated a new chapel in the north narthex of its church building . . . Pastor John Ernest Hofer on May 8 registered his 200th baptism since

becoming pastor of Norwood Church, Cincinnati, in September of 1947. During the same period he has received 382 into adult membership . . . Pastor Dorr R. Crounse of Zion, Defiance, discovered that eight communing members who had participated in a building program in 1905 were still active in 1955, as another building program was being discussed.

PACIFIC SOUTHWEST

Japanese-American Pastors To Begin Work on West Coast

By HOWARD L. LOGAN

Los Angeles—Work among Japanese-Americans in Los Angeles is being carried forward by Pastor Paul T. Nakamura, a Hawaii-born Nisei who was ordained by the Pacific Southwest Synod in March. Pastor Nakamura graduated from Augustana Seminary, Rock Island, Ill., earlier this year and has been called by the Board of American Missions to continue the work begun by Dr. L. S. G. Miller in 1953.

Dr. Miller, missionary to Japan from 1907-51, was president of the Lutheran Mission in that land for 14 years, dean of Kumamoto High School for boys for 31. Since 1953 he has been working among the Japanese on the Pacific Coast.

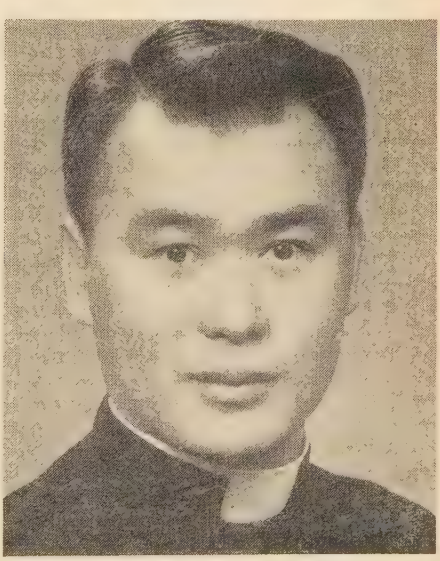
Similar work in the San Francisco Bay area is being started by the Rev. Shigeru S. Ujiie, who graduated this spring from Hamma Divinity School and was ordained by the Ohio Synod. Object of this work is not to establish new Japanese-American congregations, but to pave the way for integration of Orientals into established churches.

Five young men from the Pacific Southwest Synod were graduated from Pacific Seminary last month. Bliss Bellinger, Altadena; Edward Ray, Long Beach; Ray Nasen, Los Angeles; Stanley Califf, Pasadena and Charles Anderson of LaJolla were awarded Bachelor of Divinity degrees. They were part of the first graduating class which had taken all its work at the Pacific Seminary. Dr. S. Eastvold, president of Pacific Lutheran College, Parkland, Wash., was the speaker.

The California Conference of the Augustana Church voted overwhelmingly in favor of accepting the ULC invitation to discuss a merger. Elected as first full-time conference president was Dr. C. W. Segerhammar, pastor of Augustana's largest church in Los Angeles, Angelica.

The Los Angeles Area NLC Preaching-Teaching-Reaching Mission had its first general meeting when five representatives from each of the 80 participating congregations gathered for a briefing at Angelica Church in May. The mission, scheduled for the first week in November, is directed by the Rev. Wm. E. Berg of the Augustana evangelism office.

Ordinations took place in May as recent seminary graduates assumed their fields of service. Ray B. Nassen, called as first full-time pastor to St. James' Church, Central Valley, was ordained at First English Church, Los Angeles. St. James' Church had formerly been one congregation in a two-church parish. Stanley Califf was ordained at Trinity Church, Pasadena, and called to be assistant pastor at St. Matthew's



Pastor Paul T. Nakamura
New Men for New Job

PACIFIC SOUTHWEST . . .

Church, North Hollywood. Donald Albert, who will develop a mission at Cambria Park, was ordained at First Church, San Bernardino. Bliss Bellinger, mission developer at San Rafael, was ordained at Altadena Church.

Two new congregations came into being on May 29. St. Luke's Church, Walnut Creek, Robert W. Varblow, mission developer, and St. Timothy's Church, North Highlands, Henry W. Reenstjerna, Jr., mission developer, were organized by synodical Superintendent of Missions H. Paul Romeis.

Sister Helen Reck began work as deaconess at the Donald Sharp Memorial Hospital, San Diego, administered by the Lutheran Hospital Society of Southern California. This is one of three hospitals operated by the society.

Grace Church, Alhambra, heard an address by Mrs. Ruth Youngdahl Nelson at a vesper service. Mrs. Nelson, sister of Federal Judge Luther W. Youngdahl and the Rev. R. Youngdahl of Minneapolis, has served in many high offices in united church women groups and on several boards of the Augustana Church.

The Presbyterian Church USA held its national convention in Los Angeles during May. A number of the denomination's largest churches are located in the Los Angeles area.

AMONG THE PASTORS: Pastors Clarence F. Crouser of Grace, San Jose, and J. Henry Meyer, St. Andrew's, San Mateo, observed 25th ordination anniversaries. The Rev. Edward A. Sheldon assumed the pastorate of Good Shepherd Church, Concord, Calif., coming from the New Jersey Synod. The Rev. Neale A. Jensen was installed as assistant pastor at Grace Church, Richmond.

Miss Vera Karrow, who has attended Pacific Seminary, has been assigned to survey work for the summer. Guy Mehl, Faith Church, Phoenix, Ariz., was recipient of the Lutheran Brotherhood scholarship at Gettysburg College.

St. James, Richmond, through its Fellowship Group, honored Mr. and Mrs. Kenneth Haukom who received jointly the P-T-A life membership award for service to church, school and community.

PUZZLED PROFESSOR is Dr. Willard D. Allbeck of Hamma Divinity School at Springfield College. The history professor has tried for over eight years to identify two portraits hanging in his classroom. One is dated 1768, has the German name Heinrich on its back, but last name of painter or subject was blotted out by time. Other is dated 1844. Only clue to its identity is English Bible on which subject rests arm. Dr. Allbeck thinks portraits are of early churchmen or teachers. There is no record as to how it got to the seminary.

PENNSYLVANIA

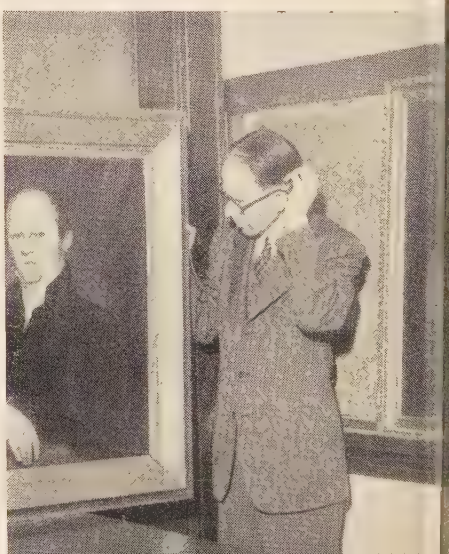
New Approach Is Studied To City Church Problems

By VIGGO SWENSEN

HARRISBURG—Lutheran churches of the Harrisburg area held a second meeting May 11 to continue study of the city church. It was agreed that further consideration should be given to change of the congregational program, drawing parish boundary lines or responsibility, and relocation possibilities.

Churches with common problems—downtown, community and suburban—will have

(*Continued on page 42*)



NEW HONOR came to Dr. T. A. Kantonen, internationally known theologian of Hamma Divinity School and Wittenberg College, when the University of Helsinki, Finland, conferred upon the Finnish-born scholar and author the honorary doctor of theology degree May 18.

Dr. Kantonen attended the 800th anniversary of the Church of Finland in Helsinki as official delegate of 4.5 million Lutherans represented in the National Lutheran Council.

LONE ULC GRADUATE from Saskatoon Seminary this spring was Lee Luetkehoelter. He has accepted a call to the parish of Markinch, Sask.

APPOINTED as associate field secretary of the ULC Board of Deaconess Work was Sister Mabel Walther.

A consecrated deaconess of the United Lutheran Church since June 1954, Sister Mabel has served for two years on the staff of Lankenau Hospital, Philadelphia, as a registered nurse.

She graduated from Wagner College, Staten Island, N. Y., cum laude in 1953, receiving her bachelor of science degree. She was graduated from the Philadelphia Deaconess School and completed her study in the Wagner College nursing program. Her home congregation is Christ Church, Freeport, Long Island, N. Y.

Sister Mabel will serve a one-year term as associate field secretary. In her new job, she will visit congregations, interpreting the diaconate and interviewing young women interested in church vocations.

ELECTED to a four-year term as secretary of the Department of Research and Statistics in the National Lutheran Council's Public Relations Division was Miss Helen M. Knubel. She is the daughter of the ULC's first president, the late Dr. Frederick H. Knubel, and a sister of the president of the ULC's Synod of New York and New England.

A polio victim since childhood, Miss Knubel does all her work from a wheelchair. Last year she was in charge of the NLC's research and statistical library on a temporary basis.

Miss Knubel came to the Council from the New York Inner Mission Society which she served as public relations director. She had served previously in parish education work in two New York churches. She got her training at Columbia University and the New School for Social Research.

PA.: HARRISBURG . . .

(*Continued from page 40*)

preliminary discussions before the next meeting of the entire group. The possibility of a co-operative effort by the Central Pennsylvania Synod's social missions and home missions boards for the South Harrisburg area was considered. Dr. Martin L. Tozer, synodical home missions superintendent, was chairman; Pastor Ralph W. Birk, secretary.

Central Pennsylvania Synod's program for sponsoring refugees is reaching the congregational level. Pastor Harold B. Helfrich, St. Matthew's, Harrisburg, of the Conference Committee on Refugee Placement, explained procedures to area church representatives at a meeting in Memorial Church May 11. Individuals and church groups were asked by Pastor Helfrich to examine the dossiers which give ages and work qualifications of the refugees and to select the person or family desired.

In a sermon entitled "Followers Together," Dr. Robert L. Lang outlined duties of the ministry as his son, the Rev. Robert L. Lang, Jr., was installed as pastor of Bethlehem Church, Harrisburg, April 24. Dr. Lang is superintendent of the National Lutheran Home for the Aged, Washington, D. C. Members of the church council stood back of their pastor during the installation service in a symbolic act of support. Bethlehem Church, according to Council President Frederick Huston, expects to relocate on the uptown site purchased several years ago.

The cornerstone was laid for the $112,000 parish house of St. Mark's Church, Mechanicsburg, April 24. The Rev. G. Martin Ruoss is pastor . . . Current and half-century-old coins and newspapers were included among the articles placed in the cornerstone of the new sanctuary of Redeemer Church, Harrisburg, by Pastor Dale S. Bringman, May 1.

For two years Zion Church, Harrisburg, has been sponsoring two home mission congregations. But the contribution has come from one family alone. Recently the vestry gave approval to sponsorship of further missionary work—but this time by classes of the church school and individual members of the church. Within a month under the leadership of the church school association, $1,000 was raised, and the Rev. Paul T. Nakamura and his Japanese-Americans in the Los Angeles area have become related to the Harrisburg congregation.

For the last several years church people of Pennsylvania have expressed interest in the affairs of their state in a "Legislative Field Day." On May 10, 800 people representing 12 state-wide church organizations were hosts to Governor George M. Leader and his cabinet at a luncheon in Zembo Mosque. Dr. Robert H. Stephens, pastor of Market Square Presbyterian Church, Harrisburg, spoke for the sponsoring group, the Federated Legislative Committee of Pennsylvania. His address, presenting the concern of the Christian forces to the legislators, was entitled "The Moral Standards of Pennsylvania."

Ministerium's WMS Delegates Hold Wilkes-Barre Convention

By CALVIN E. HUMBERT

WILKES-BARRE—Representatives of 13,397 members of the Ministerium of Pennsylvania's 420 Women's Missionary Societies met at St. John's Church, Wilkes-Barre, May 12-15 for their triennial convention. Theme was "God Calling Yet." Reports from synodical committees, review of departmental work, and election and installation of officers were on the agenda. Panel discussions centered around the subjects of "Who is my neighbor?" and "I went along."

Among speakers were missionaries, pastors, national and synodical officers and laymen. They included WMS president Mrs. John B. Moose, Dr. Stewart W. Herman of the National Lutheran Council's Division of Lutheran Co-operation in Latin America, Dr. Earl S. Erb of the ULC Board of Foreign Missions, the Rev. E. Dale Click of the evangelism staff of the Board of Social

(*Continued on page 44*)

PACIFIC LUTHERAN THEOLOGICAL SEMINARY The Lutheran

CAMPUS

LENOIR RHYNE College was only $100,000 short of reaching its $1,500,000 development fund goal on May 22. Efforts which bear every prospect of success are being pushed to complete the appeal as soon as possible.

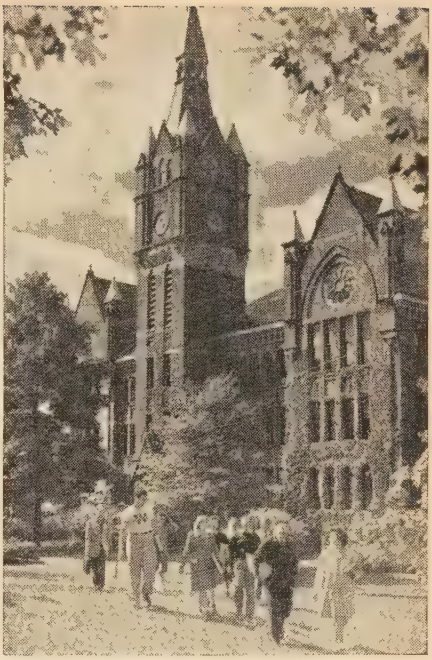
Lenoir Rhyne's 64th commencement, May 28-30, brought several prominent speakers to the campus. Charles F. Carroll, State Superintendent of Public Instruction in North Carolina, delivered the commencement address; the Rev. George R. Whittecar, pastor of St. James' Church, Concord, N. C., was baccalaureate speaker.

SUSQUEHANNA University's recently approved $700,000 centennial appeal "to strengthen educational services and for needed building expansion" will be laid before the Central Pennsylvania Synod convention, June 6-8, at Gettysburg. Synod's 626 churches are to be called on to raise $500,000 of the appeal fund; $200,000 is to come from outside sources.

HARTWICK College has noted a 50 per cent increase in student applications for admission next fall, and anticipates enrollment at the Oneonta, N. Y., institution may exceed 600 in September.

GETTYSBURG College will offer a new music curriculum to train students to be music teachers in elementary and secondary schools. The course will lead to a B.S. degree in Music Education. The college has a well-trained and experienced music faculty, recently spent $100,000 for construction of modern facilities and quarters for music students.

WITTENBERG College's operating funds for next year have been swelled to the extent of more than $23,900 by Ohio business and industrial firms. The sum received was Wittenberg's proportionate share of a $460,000 contribution by business and industry to the 22 colleges in the Ohio Foundation of Independent Colleges. Wittenberg's share of last year's contribution was around $22,000.



MUHLENBERG College will have a summer session of six weeks starting June 20 and ending July 29, and concurrently a term of eight weeks starting June 20 and ending Aug. 12.

NEWBERRY College, Newberry, S. C., had South Carolina Governor George Bell Timmerman, Jr., as its guest speaker at June 5 commencement exercises.

CARTHAGE College, Carthage, Ill., held its commencement exercises May 30, with U.S. District Court Judge Luther W. Youngdahl as speaker. The college awarded Judge Youngdahl an honorary LL.D.

GETTYSBURG will hold a 12-weeks' summer session this year. First term will begun June 9 and run until July 15; the second term will start July 18 and end Aug. 26. Dr. Richard A. Arms is director.

WAGNER College, Staten Island, N. Y., had an undergraduate registration of 853 during the past term. Of that number, 31 were students from countries outside the United States, with the largest foreign delegation (12) coming from Greece.

PA.: WILKES-BARRE . . .

(*Continued from page 42*)

Missions, and Dr. Charles M. Cooper, president of the Pennsylvania Ministerium.

Presiding at the convention was Mrs. Wilbur E. Zieger. Heading the local committee in charge of arrangements was Mrs. Francis R. Edwards, wife of the host church's pastor.

St. John's Church also played host to the women's committee of the Wilkes-Barre Conference Inner Mission Society on April 15. A review of the work at Kis Lyn Industrial School for Boys was presented by Mrs. Mary Yetter. Mrs. W. Gordon Williams was honored for ten years of service as the society's chairman. Inner Mission Executive Secretary Augustus H. Bechtold spoke on the problems of foster children.

Establishment of a Lutheran home for the aged was recommended by the Wilkes-Barre Conference at its meeting at St. Mark's Church, Nescopeck, April 19. The motion will be brought to the attention of the Pennsylvania Ministerium at its convention in Buck Hill Falls.

Pastor Donald H. Heist was installed at Trinity Church, Lansford, April 17 by Dr. Charles Cooper. Pastor Arthur S. Deibert of Zion Church, Northampton, was liturgist.

The Wilkes-Barre Conference Luther League convention was held at Christ Church, Conyngham, May 7. The Rev. Arnold F. Keller of St. John's, Allentown, brought the message. Miss Marilyn Woodring is president.

The Rev. Wm. E. Dennis resigned as pastor of Trinity, Clarks Summit, to accept a call to Trinity, Bangor, Pa.

Church World News is broadcast over station WARM-Scranton under the sponsorship of the Wilkes-Barre-Scranton Pastoral Association every Friday from 7:15 to 7:30 P.M.

The executive committee of the Wilkes-Barre Conference Brotherhood visited the Brotherhoods of St. Mark's and St. John's of Scranton and Messiah of Wilkes-Barre to encourage the groups to take part in the work of the national organization. The committee was composed of Mr. Hobson Zerbe, president; John Walters and Robert Yurich.

The annual retreat will be held June 25-26

Scranton and Wilkes-Barre churches are engaged in the spring clothing drive. Roy Stauffer, Inc., of Pittston, will truck the clothing to the collection center in Phillipsburg, New Jersey.

Plight of East German Refugees Needs Full Attention of Churches

By PAUL LEVI FOULK

YORK—Churches are busy trying to help thousands of East-Zone refugees in West Germany, but the problem of the uprooted is far from being solved. Resettlement financial and moral help for those who lost their homes as a result of the war creat staggering difficulties for Church World Service which only continued support ca help to overcome, Dr. George H. Berkheimer, executive secretary of the ULC Board of Pensions, told an audience o women in Hanover. Dr. Berkheimer re turned recently from a visit to Germany He had been asked by the regional Women Guild of the Reformed Church to tell abou his impressions on the relief work done b the Protestant agency in Western German

THE SEVENTH box car of used clothing w shipped from York, May 11, by conferenc Lutherans. The Rev. H. Earl Schlotzhau is in charge of this relief work.

After 38 years, the Rev. J. H. Heg Dover, retired as pastor of Salem charg and was feted by the Red Run Unio Church. The Rev. Charles A. Snyder is t new pastor. He was installed April 17 Dr. M. R. Hamsher, Gettysburg. Dr. Ralp C. Robinson spoke.

PASTOR GORDON E. FOLKEMER was elect president of the York County Minister Association . . . Dr. Chester S. Simont was re-elected for a fourth term as presidd of the Gettysburg Seminary board . . . T Rev. Paul L. Reaser was elected presidd of the York County Alumni Club of G tysburg College.

MRS. WALTER C. LANGSAM spoke to t York Women's League of Gettysburg C lege in Advent Church, York. Mrs. Har

J. Crouse was re-elected president.

ADVENT, York, dedicated a new organ May 22 . . . Pastor Herbert L. Kline received gifts on the 25th anniversary of ordination from his church and Sunday school, St. Mark's, York . . . Dr. Martin L. Tozer, Harrisburg, conducted a three-day rural conference in Glen Rock.

LUTHER LEAGUERS will assemble in St. Matthew's, York, for their synodical convention July 20-22. Many plan to attend the national convention at Ann Arbor, Mich., Aug. 15-20. Spring Grove and Hanover plan buses to this convention.

THEODORE S. GRANT, recent graduate of Gettysburg Seminary, has been elected assistant pastor of St. Paul's, York.

The Rev. and Mrs. John W. Anderson were commissioned as missionaries to Liberia in St. Matthew's, York, May 1. St. Matthew's assists in their support.

Improvements costing over $40,000 made at Lebanon Church, Felton, were dedicated recently. Dr. Berkheimer preached. Pastor is the Rev. Charles L. Lady.

St. Paul's Church, Hanover, Dr. Paul Levi Foulk pastor, laid the cornerstone May 15 for a Sunday school addition to the educational building.

WARTBURG

Church Workers Are Trained in Child Education Programs

By ARNOLD H. KAITSCHUK

CHICAGO—Enthusiasm for the children's stewardship workshops, which were held throughout Wartburg Synod April 17 to 24, is high. Over 400 church school teachers and councilmen from 34 congregations attended the six workshops.

Material was presented in three sections: inspirational, organizational, and operational. Synod President R. R. Belter opened the meeting by advocating use of the children's stewardship program and reminding teachers that as they teach children today, Wartburg and the ULCA will go in the next years.

Zeb B. Trexler, ULC associate director for stewardship, explained the children's budget and envelope systems as basic tools of the program. Pledge cards and various methods of every member visitation were discussed. Emphasis was laid on the benevolence program.

Pastor Edgar W. Belter, synodical stewardship committeeman, said that though budgets, envelopes, and visitations are basic tools, they are useless unless education and inspiration are brought to the children throughout the year.

While much of the materials and methods discussed were not new, it was their presentation as a unified program that struck the responsive chord. Follow-ups will give a

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WARTBURG . . .

more accurate report of the results.

ST. JOHN'S CHURCH, Baroda, Mich., celebrated the 25th anniversary of organization in April. The church was redecorated, chancel and aisles carpeted, and the floors of the church parlors tiled for the occasion. Speakers for the celebration were Dr. Belter, the Rev. Curt Seidenberg, first pastor of the congregation, and the Rev. V. C. Hackbarth, also a former pastor. The Rev. E. H. Pfeiffer is present pastor of St. John's.

CUDAHY CHURCH, Cudahy, Wis., the Rev. Walter E. Koepf pastor, completed a fund-raising campaign to build a new church. Erwin Budzien was general chairman. Results exceeded the goal by 12 per cent with $112,522 assured. The congregation plans to build in spring, 1956.

THE IMPORTANCE of the home for the Christian family is being emphasized in a two-month program by Peace Church, Steeleville, Ill., the Rev. E. W. Belter pastor. Sermons deal with the theme; organizations stress it.

Weekly mailings urge home devotions, purchase of good books for children, parental co-operation with the church school. An every-member visitation, 100 callers presented each family with a folder containing advice on how to strengthen home life.

MISS CATHERINE JURAM, secretary for children's work of the Board of Parish Education, spent a week at St. John's Church, Bluff Springs, Ill., to conduct a leadership training class for church school staffs of the area. Meetings in five other centers followed. They were held at United Church, Berwyn, Ill.; St. John's, West Allis, Wis.; St. Paul's, Garnaville, Ia.; St. Peter's, Arenville, Ill.; and Peace at Steeleville, Ill.

THREE YOUNG MEN from Wartburg Synod churches graduated from Chicago Seminary and were ordained in their home churches. Edward Hammer and Kenwood Engel were set apart May 15 in Unity, Milwaukee, Wis., where Mr. Hammer was also installed as associate pastor. Earl Meissner was ordained at Immanuel, Racine, Wis., on May 1. President Belter was assisted by Pastors

Calendar of Synod Conventions

UNE

6- 8 Central Pennsylvania. Christ Chapel, Gettysburg

6- 9 New York and New England. St. John's Church, New York City

7- 9 Slovak Zion. Holy Trinity, Newark, N. J.

7-10 Canada. St. Peter's, Ottawa, Ont.

25-30 Icelandic. Gimli Church, Gimli, Manitoba

ULY

3- 6 Western Canada. Saskatoon Seminary, Saskatoon, Sask.

Boulton of Unity and E. R. Morack of Immanuel in the ordination services. Karl S. Hering was ordained by Dr. Belter on May 9 in St. John's Church, Breman, Ill., and was installed as the church's pastor by the Rev. O. M. Meyer, St. John's supply pastor for the past six months.

The Rev. Julius C. Juhkentaal, who has been serving St. John's Church near Campbell Hill, Ill., will become pastor of St. John's, Hebron, Ill., on June 12. The Rev. Wolf D. Knappe of St. Peter's, Wine Hill, near Steeleville, Ill., has resigned his pastorate, effective Sept. 1 to become New Testament professor at Trinity Seminary, Blair, Neb., a seminary of the United Evangelical Lutheran Church.

—CHANGES OF PASTORATE—

North Carolina

Hoads, Harold E. From St. John's Church, Salisbury, assistant pastor. To chaplain, Veterans Hospital, Salisbury.

Pacific

Henkle, Robert. From Pleasant View Church, Indianapolis, Ind. To Eugene, Ore., mission developer.

Pacific Southwest

Hielden, Edward A. From Zion Church, Rahway, N. J. To Good Shepherd Church, Concord, Calif.

Pennsylvania Ministerium

Holzahn, Klaus G. From Philadelphia Seminary (student). To Audenried-Beaver Meadows parish.

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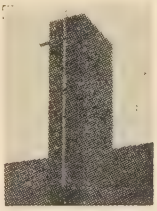
Pastor
Rev. William A. Gool
Asst. Pastor



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SOUTH CAROLINA

LINDLER, C. EDGAR. From St. James' parish near Lexington. To Silverstreet Church Silverstreet.

TEXAS

VORKOPER, JAMES F. From St. Andrew Church, Weesatche. To Trinity Church Miles.

VIRGINIA

SMITH, DAVID C. From St. John's Church Englewood, N. J. To Luther Memori Church, Blacksburg.

DECEASED

DR. WILLIAM HENRY FELDMANI 83, retired Lutheran pastor and one-tim chaplain of the Pennsylvania House of Re resentatives, died April 7 at his home York, Pa.

He had served churches in New Yo and Pennsylvania, including Union Chur in York (1914-31) and Calvary Church Dover, Pa. (1936-53).

A graduate of Gettysburg College (189 and Seminary (1899), Dr. Feldmann w ordained in 1898 at Asbury Park, N. J., a began his ministry at the Church of C Saviour, New York City. Subsequently studied in Leipzig and Erlangen, Germa In 1918 he received his D.D. degree Gettysburg Seminary. He retired in 1953

Surviving beside his wife, the former M garet Menken, are three sons: Dr. Rob L. Feldmann and Attorney T. Freder Feldmann, both of York, Pa., and Edw H. Feldmann, New Rochelle, N. Y.

Funeral services were held from Un Church in York with Pastor Paul L. Rea officiating. Assisting were Dr. Dwight Putman, president of Central Pennsylva Synod; Dr. Ralph C. Robinson, presid of York Conference; and the Rev. Guy Miller, pastor of St. James' Church, Y Burial was in Mt. Zion Cemetery, York.

MRS. WILLIAM HARDER, wife of Rev. William Harder, retired, died Jan

at the Tabitha Home, Lincoln, Neb., where she had been a guest since 1951.

A native of Germany, Mrs. Harder had resided in New Kensington, Pa.; Lenox, S. D.; Tea, S. D.; Westboro, Mo.; Lanham and Russell, Kan.; and Doniphan, Emerald, Johnson and Ohiowa, Neb., where her husband had served pastorates.

Besides her husband, she is survived by two sons and four daughters: William of Lincoln; Ernest of Whitefish, Mont.; Mrs. Lewis Miller, Los Angeles, retired missionary to Japan; Helene, missionary to Japan; Mrs. Christine Pfenninger, Salina, Kan.; Ann, San Jose, Calif.; and Mrs. Dorothea Allerheiligen, Hanover, Kan. Another son, the Rev. Max Harder, is deceased, as is a daughter, Elizabeth.

Funeral services at Frieden's Church Jan. 14 were conducted by Pastor H. M. Goede, assisted by Dr. A. W. Young of the Tabitha Home. Burial was in Lincoln Memorial Park.

MRS. CARRIE OZIAS HEIST, wife of the Rev. William S. Heist, passed away on April 28 at her home in Southampton, Pa.

The daughter of John A. Ozias and Amanda Eckert Ozias, she spent her early years at Quakertown, Pa. After being graduated from West Chester State Normal School she taught for several years in Quakertown.

At the time of her marriage in 1902 her husband was pastor of Trinity Church, Vandergrift Heights, Pa. Succeeding pastorates were at St. Paul's, Scranton, Pa.; St. John's, Pen Argyl, Pa.; and in the Church of the Good Shepherd and the Church of the Redeemer of the Southampton-South Langhorne parish. Mrs. Heist was a Sunday school teacher for many years.

She is survived by her husband; by one brother, Ramon E. Ozias; and by her son, the Rev. Paul W. O. Heist, D.D., of Martinsferry, Ohio.

Funeral service was held on May 3 in the Church of the Good Shepherd, Southampton, with the Rev. Fred E. Ringham, Jr., and Dr. Emil E. Fischer officiating. Interment was at Quakertown.

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IN CONCLUSION . . . . . .

"FESTIVAL OF THE HOLY TRINITY," says the hymnboard. "God in Three Persons, blessed Trinity," we sing. And what does it mean?

Mystery seems to cloak this doctrine of the Holy Trinity, the God who is three-in-one. Yet it stands as an essential teaching of Christendom, a major tenet of our faith.

Even the creeds have combined to compound confusion in the minds of many. The Apostles' Creed is simplest, but the Nicene Creed speaks of "Very God of very God" and of a Spirit "Who proceedeth from the Father and the Son." It appears to require a whole course in theology to understand what the church fathers had in mind when they wrote such words. And the Athanasian Creed goes still farther into the struggle with language to try to explain how one God can be in three separate Persons at the same time, and yet be one.

WE NEED TO REALIZE, then, that this doctrine isn't something thought up in cloistered halls and composed by theological doctors. It came out of the experience of the early church and it repeats itself in the experience of every thoughtful Christian. We simply cannot say everything we mean about God until we say "Father, Son, Spirit."

As Jesus did, we can speak of God as our Father. That implies creative power, and goodness, and wisdom. But a father may be remote from his children, a far-off ruler.

So we must speak also of the God who appeared in history, the Christ who came to show us what God is really like and to provide the way of our salvation. In the life of Jesus, God is no longer a distant and invisible power, but a living personality whom men saw and knew.

But even that was long ago. His physical presence left this world nineteen centuries ago. His influence is still great but it is only a legacy and an example.

Yet we know that God is with us. We feel close to him in prayer and we find him speaking clearly to us today in the Bible, in the sacraments and in worship. And this we call the Holy Spirit—God near to us, always close at hand, reaching into our inmost lives with wonderful power and comfort. We see this presence of God in lives that are transformed, in souls that are won to saving faith, in great movements that have improved the lot of mankind. God is very real in men's lives. God at work in the world today—that's the Holy Spirit.

THE HOLY TRINITY is no abstract doctrine, produced by the minds of philosophers and hidden behind high-sounding words. It is the only way we can adequately describe what we mean when we say, "God." Leave out any one of these three Persons, and your God is incomplete. God has made us and still preserves this world by his love. God has saved us and taught us to love one another. But even those assurances would not give power and peace. There's something more. God lives in the hearts of men. He is at work in this world today.

Through all the ages the Holy Trinity has been a part of Christian thought. The triple blessing lives on in our own faith. No theological mystery, it is a fact of every believer's experience. When we say "God" we can't complete the meaning of that term until we have said "Father, Son, Spirit." And that is to believe in the Holy Trinity.

—ALBERT P. STAUDERMAN

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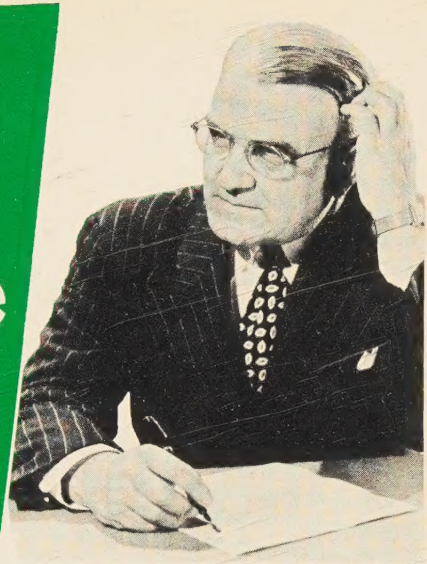

. . . and perhaps you did have plenty . . . years back, when you made those insurance plans. But what will that insurance buy today? In clothing? In food? In rent? In *anything*? . . . . . How right you are to review that insurance program now in light of today's shrinking dollar!

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